صدائے دل

An Echo From the HEART

(Volume four)

A collection of lectures delivered by:
Hadrat Maulānā 'Abdullāh Sāhib Kāpodravī
(former rector of Dar al-Ulum Falah-e-Darain, Tadkeshwar)

Translated by:
Moulānā Mahomed Mahomedy

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Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrawī

Rahimahullāh

Volume Four

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Compiler's Note

By the grace of Allāh *taʿālā*, this series – *An Echo From The Heart* – was very well received within the country and abroad. The scholars expressed their approval of it. The English translation of the first three volumes has also been published. A long time has passed since the publication of the third volume. Certain impediments and essential matters prevented us from presenting the fourth volume. Nevertheless, as the saying goes "better late than never", the fourth volume is now presented to the reader. It is hoped that it will also be received with appreciation. We sincerely apologize to the readers for having made them wait so long.

والعذر عند كرام الناس مقبول

Hadrat Hāfiz Ibrāhīm Patel Sāhib, the honourable son of Hadrat Maulānā ʿAbdullāh Kāpaudrī *rahimahullāh*, has been repeatedly asking me to publish the fourth volume. He was most kind to provide his valuable assistance in the course of compiling this volume. I express my heartfelt gratitude to him.

Similarly, Hadrat Maulānā Ismāʿīl Sāhib Patel had been providing me with guidelines, words of advice and assistance at every step of the way. I express my utmost thanks to him. May Allāh *taʿālā* proliferate the services of the children of Hadrat Maulānā *rahimahullāh* and confer them with goodness and blessings in both worlds. Āmīn.

We are deeply indebted to Janāb Shabbīr Bhāi Lūlat Sāhib, a resident of Zambia, who assisted us in the printing of this volume as he did for the previous

volumes. May Allāh *taʿālā* reward him with the best of rewards in both worlds. Āmīn.

Ismāʿīl ibn Yūsuf Kauthar Falāhī Kausārwī

Educational, instructional and intellectual alertness can only be created by subject teachers

Hadrat Mufakkir-e-Millat organized a session under the auspices of "Majlis Taʿlīmī Gujarat" in Kāpaudrā. The session was titled "The educational and instructional retrogression of the madāris". A large group of scholars and ʿulamā' of Gujarat attended. On this occasion, Hadrat Mufakkir-e-Millat delivered a thought-provoking lecture which was published by al-Maʿhad al-Islāmī, Mānik Ma'u. It has been included in this volume after a few changes, and is now presented to the reader.

Lecture delivered on Thursday, 28 Dhū al-Qaʿdah 1429 A.H./27 November 2008

بسم الله الرحمن الرحيم

الحمد لله، نحمده ونستعينه ونستغفره، ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلله فلا هادي له، ونشهد أن لا إلٰه إلا الله وحده لا شريك له، ونشهد أن سيدنا وسندنا ومولانا محمدا عبده ورسوله، صلى الله تعالى عليه وعلى آله وصحبه وسلم تسليما كثيرا كثيرا. أما بعد.

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم، قال الله تبارك وتعالى في القرآن المجيد والفرقان الحميد: قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ.[1] وقال تعالى: وَيْلٌ لِّلْمُطَفِّفِيْنَ، الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ، اَلَا يَظُنُّ اُولٰئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ، لِيَوْمٍ عَظِيْمٍ.[2] صدق الله العلي العظيم.

Honourable 'ulamā'! first of all I am most grateful to you for having accepted our invitation and come from distant places to this small village (Kāpaudrā) of ours, and bearing the difficulties and hardships of travelling.

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[1] سورة الزمر: ٩.

[2] سورة المطففين: ١–٥.

May Allāh *taʿālā* accept your coming here, and may He make these discussions useful to all of us. May Allāh *taʿālā* enable us to come to a good conclusion. Āmīn.

The meeting which is being held today is not the first of its kind. You probably remember the "Tahaffuz Madāris Gujarat" whose secretary general is Maulānā Ahmad Sāhib Dewlawī, organizing several meetings and assemblies. One particular meeting had this specific topic as its topic of discussion. You probably also remember the formation of a committee of 'ulamā' on that occasion. I do not know much details about what that committee was to do and what results those 'ulamā' have achieved until now because I am out of the country for most parts of the year.

Reasons for this meeting

You people have now been inconvenienced again to attend this meeting. When our new academic year commenced in Shawwāl, I had the opportunity of visiting about 12 of our madāris. I went from ʿĀlīpūr to Kanthāriyah, and from there to the other madāris up to Mātlīwālā. When we visit these madāris, we obviously exchange ideas and views with the teachers there. We constantly speak about the retrogression in education. From their discussions I concluded that the teachers are concerned. The main concern is that students are not hard working and not paying attention. We [teachers] prepare our lessons before teaching them, but the students neither have an interest in their books, nor the desire to prepare for the next day's lessons. They have succumbed to the environment and external conditions.

The other point is that whichever villages we go to, we certainly see the books on fadā'il being read in every masjid due to the efforts of daʿwat and tablīgh. Most of

the time we sit down and join because H̲adīth is being read. Why, then, should we not join? What pains me severely is qualified students who spent eight years in a madrasah reading those books but cannot read the Urdu correctly. Nor are they bothered about correcting themselves! I find this extremely strange.

A painful incident

On one occasion the book was being read, and I think the reader must have made about eight mistakes. I thought to myself: "This poor fellow is probably attached to the jamāʿat work and is not educated. This is why he is making these errors." When the taʿlīm ended and people got up and left, I remained seated. I then took the reader to one private corner and asked him: "What is your occupation?" He replied: "I am a teacher in a maktab." I asked: "Have you qualified from any institution?" He replied: "Yes." He then mentioned the madrasah from which he qualified. I said: "Maulwī S̲āh̲ib! You are a qualified ʿālim. You read a page or two and committed so many errors. The least you should do is read before hand the amount which you intend reading to the public. In this way, you will not commit such major errors. The first benefit of this will be to your own self." [Now listen to his reply]. He said: "The only reason why Maulwīs join in the taʿlīm is so that they can criticize and look for mistakes. They have no other work."

The power to think and act is first obliterated

This is the condition of our graduates. They commit mistakes, there is weakness in their education, they have no interest in reading, they have not realized their rank and position, they are totally defective, and they do not even realize it. This is proof that they do not even perceive their weaknesses, and they do not

acknowledge it. When a person does not perceive his weakness, shortcoming and defect, it is a major indication of his destruction. It is a most dangerous time.

A poet said:

> The power to think and act is first obliterated. After that, a nation experiences its power and authority waning.

A statement made by a vice chancellor

A few years ago I invited the vice chancellor of ʿAlīgarh University, Sayyid H̲āmid S̲āh̲ib, to Tadkeshwar. I then took him on a tour of some of our educational institutes. I said to him: "You are the vice chancellor of a famous university like ʿAlīgarh. I request you to visit some of our centres of learning. You can teach us a few things." I hosted him for a few days. We went to a certain place and the principal took us on a tour of his madrasah. Incidentally, he uttered a sentence which should not have been uttered. He said: "We have made so much of efforts on this madrasah that there is no room for anyone to point a finger at it." Sayyid H̲āmid S̲āh̲ib looked at me inquiringly. He is an intelligent man who had been a collector in Gorukhpūr. He is highly educated, spent some time in Europe, and is now a vice chancellor of ʿAlīgarh University. When he looked at me in that manner, I immediately understood that this statement irked him. Nonetheless, he did not say anything and continued listening to the principal silently. However, when we completed the tour, left the madrasah, sat in the vehicle and the car began moving, he said to me: "Maulānā S̲āh̲ib! Whenever a person considers his work to be completed, there remains very little room

for rectification." This was a most beautiful statement. It is absolutely correct. When is the work of a person ever completed!? A new horizon must always remain before a person. A poet says:

> There are other worlds beyond the stars. There are more tests of love which are to come. Do not remain stagnant with today. There are more stations of lamentation.

It is wrong to consider ourselves to be perfect

It is my personal feeling that it is wrong to consider ourselves to be perfect. The absence of the extent of concern which we are supposed to be having is the result of the retrogression in our students. Their condition is that they cannot read the Arabic text correctly, they cannot translate verses of the Qur'ān, and they are unable to give a straightforward translation of the shortest of Ahādīth. As for their writing – even after they qualify and they have to write a letter, there will certainly be spelling mistakes. The one who is supposed to be attached to his books has even become weak in reading books. The reason for this is that they are not aware of the conditions and situations around them. They have no inkling of the constant waves and storms created by the forces of falsehood. This is why our students do not have that feeling of restlessness and agitation.

I was sitting in the company of Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī *rahimahullāh* on one occasion. Hadrat said: "Maulwī Sāhib! You must make efforts in your area so that the Urdu language becomes correct in your students." Hadrat made specific mention of this. He also added: "I receive letters from some 'ulamā' of your area. They are qualified 'ulamā' but the manner in which they write

gives me the impression that the letter was written by a student in a primary school." It is extremely sad to hear such a statement.

The shortcoming is in us

What we ought to realize is that we ourselves are the biggest reasons for the weaknesses which are creeping into our students. We have given up working hard and having genuine concern. I would like to make a request to you, and please don't take offence. We have made ourselves eligible for blame and accusation. Our people handed over their children to us, they entrusted them to us. However, the amount of effort we ought to have made on them, and the extent to which we were supposed to obliterate and tire ourselves – we did not do that. We ought to be as described in the following couplet:

> O traveller by night! You yourself must become your own lamp. Turn your darkness into light with the blood of your heart.

Teachers must resort to affection and concern

My dear friends! Students are not made just like that. They are made through the total attention of teachers. Teachers have to attach their hearts to their students. If a class has 25-30 students, then gauge what the mental level of each student is? What is his background? Where has he come from? What is the situation in his house? Why is a particular student falling behind? Why is he not understanding the lesson? In which aspect is he weak? You have to continue striving to this end. Seek advice with regard to him. Make du'ā' for him. Our experience teaches us that if we do this, the student can be made to succeed.

A 35-year experience

My dear friends! I have spent the last 35 years in centres of learning and I have concluded that those teachers who are affectionate towards their students are the most successful. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was sent as a teacher of humanity, the mentor of humanity, and the benefactor to humanity. Allāh *taʿālā* makes reference to his beneficence as follows:

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ ج وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ص فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ.

It is the mercy of Allāh alone that they found you to be soft-hearted. Had you been harsh, hard-hearted, they would have dispersed from around you. So pardon them and seek forgiveness for them.[1]

When a teacher takes a student to his room and teaches him extra books, and develops his mind for additional reading, then that student becomes a man of worth. He becomes a good teacher. He is able to serve his people. No matter where he goes, he is of benefit. This has already been experienced.

On the other hand, imagine if a student makes the slightest mistake and the teacher makes a statement like: "Who asked you to come and study here? You should rather go and sell brinjals!"[2] I have personally heard a teacher saying this. It is extremely dangerous to say such things. It breaks a student's heart. When a student comes to study under us and we make a

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[1] Sūrah Āl ʿImrān, 3: 159.

[2] Brinjal is another name of aubergine.

statement like this, we have broken his heart. He loses courage and he develops an inferiority complex.

The pain experienced by Imām Shāfiʿī

The teacher ought to have instilled courage in him and tried to prompt him forward. He should have brought him close, passed his hand over his head and said: "My dear son! What have you not understood and why are you not able to understand it? Come sit here near me."

When I read a story about Imām Shāfiʿī *ra<u>h</u>imahullāh* in a certain book, my hairs stood on their ends. Imām Shāfiʿī *ra<u>h</u>imahullāh* was conducting an assembly. He was explaining a certain ruling. Many students were sitting in front of him. There was one particular student who was quite weak in his mind (as is the case with many students everywhere). He could not understand. Imām Shāfiʿī *ra<u>h</u>imahullāh* was explaining the same ruling again and again. The text reads as follows:

كَرَّرَ عَلَيْهِ الْمَسْئَلَةَ سَبْعِيْنَ مَرَّةً فَلَمْ يَفْهَمْهُ. فَخَرَجَ مِنَ الْغُرْفَةِ خَجِلًا. فَتَبِعَهُ الشَّافِعِيُّ رَحِمَهُ اللهُ وَأَجْلَسَهُ فِي الْغُرْفَةِ الْأُخْرٰى، وَكَرَّرَ عَلَيْهِ الْمَسْئَلَةَ حَتّٰى فَهِمَهُ.

He repeated the ruling 70 times but he still did not understand it.

The student felt ashamed over the fact that the Imām explained it to him so many times but he still did not understand. He therefore left the room. Imām Shāfiʿī *ra<u>h</u>imahullāh* followed him, seated him in another room, and said: There is no need for you to lose hope. Sit down, I will explain it to you again.

This is what it means to obliterate yourself completely for your student. Why can a student not progress? If you make the effort, then – inshā Allāh – he will certainly progress.

We no longer have that concern

My dear friends! We will have to acknowledge and accept that we are falling back as regards our concern and worry for our students. If we do not acknowledge this, we will never be able to redress the retrogression. We will continue passing resolutions just as resolutions were passed at "Tahaffuz Madāris" conference. I was given those resolutions recently. They contain the same points which we are discussing today. They also mention the various shortcomings which are found in our students. Why are we not moving forward despite these resolutions? We have to think about the fact that many lectures on this subject have been delivered. We sit and say that the students are not studying, they are dim-witted, their parents do not do anything, the principal is responsible for the shortcomings, etc.

My dear brothers! No matter what the principal is doing or what the parents are doing, the students have come into your hands. If you make the effort, the student will be able to progress.

The story of Imām Abū Hanīfah

The father of Imām Abū Yūsuf *rahimahullāh* did not want to leave his son with Imām Abū Hanīfah *rahimahullāh*. He used to say: "Where are you going to take my son to? I am a poor man. When he earns a little money and brings it to me, I able to survive." Imām Abū Hanīfah *rahimahullāh* stipulated a certain amount from his own pocket [for the father], and began teaching the son. Imām Abū Hanīfah

rahimahullāh recognized the talent which was in the boy, so he was prepared to spend his own money and convinced the father to send him to study. The boy [Imām Abū Yūsuf *rahimahullāh*] eventually became the chief judge. However, in order to achieve this, Imām Abū Hanīfah *rahimahullāh* gave him whatever he needed. He said to his father: "You must not worry. We will pay for your expenses."[1]

Students still have capabilities

This has always been the case: When a teacher sees to the education of a student with love and affection, and works tirelessly for him, the student certainly progresses and becomes someone of worth. It is wrong to say that the wrong type of students are coming to study. We still find students with good capabilities in our madāris. There is a need to awaken those capabilities. We have to resort to practical wisdom to spur them on. This is what we have to think about. We have spoken too much now, and we have passed too many resolutions. The time has come to step onto the practical field. The community is giving us such large sums of money which is beyond our imagination. I had always assumed that there are 30 madāris in Gujarat where the Daurah (final year of the ʿālim class) is taught. However, when the list was made, it was close to 40. There are a handful of madāris where Daurah is not taught; where up to *Sharh al-Wiqāyah* is taught. No matter what, they are madāris where Arabic is taught. We have 40 such madāris in Gujarat.[2]

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[1] أخبار أبي حنيفة وأصحابه: ص ٩٩. وفيات الأعيان: ج ٦، ص ٣٧٩. تاريخ بغداد: ج ١٤، ص ٢٤٤.

[2] This was in 2008. Presently there are more than 60 madāris where Daurah is taught. Then there are those

The need to harness students

Despite this, we have to repeatedly search outside Gujarat for a Shaykh al-Hadīth. We could neither prepare students who can teach Hadīth nor do our students have the ability to reference Ahādīth. They do not even understand what it means to reference Ahādīth. What is the reason for this?

My dear friends! Our reading is very weak. If our own language is not in order, how will the language of our students become correct? Sometimes when our madrasah teachers deliver lectures, I think to myself: "This is a teacher but he cannot even differentiate between the masculine and feminine genders in the Urdu language?!" We have to know which words in Urdu are masculine in meaning and which are feminine. Our failure in this regard is because we have no affinity with Urdu. And we do not have affinity with it because we are not reading Urdu books. We have no concept of reading. When we are given books to teach in the madrasah, we look at the marginal notes and one or two famous commentaries, and say, "No problem, we will teach the book." As though our responsibility has been fulfilled. But this is not right. We have to study the books of the higher classes when teaching the books of the lower classes so that we can steer the students correctly. It is essential for us to have an insight into the new books which are being published.

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where Daurah is not taught. If they are included, the total will be more than 100.

Our colleagues have no knowledge of new publications

Let me give you an example. *Mishkāt al-Ma<u>s</u>ābī<u>h</u>* is included in the syllabus of all our madāris. There is no madrasah in India and Pakistan where this book is not included in the syllabus. I went to several madāris and asked them: "Do you have that edition of *Mishkāt al-Ma<u>s</u>ābī<u>h</u>* which has been published with the investigations and researches of Albānī?" Shaykh Nā<u>s</u>ir ad-Dīn Albānī has published an edition with his notes. When I pose this question, they reply: "We do not even know about it." I said: "We also have another edition which has the investigations of a Syrian scholar." They replied: "We do not know anything about that as well. We only have this edition which was published in Deoband." I thought to myself: If our teachers have no knowledge of these new books although *Mishkāt* is taught in every madrasah, then what can be said of our madāris!

We ought to obtain these books. My dear brothers! Excellent books are being published. Here (at the entrance of Masjid-e-ʿĀ'ishah) there is a book on display which is titled *Nūr al-Yaqīn*. It contains the *tarkīb* (grammatical explanations) of the entire Qur'ān. It starts with Sūrah al-Fāti<u>h</u>ah and ends with Sūrah an-Nās. Many other books which have been published in Pakistan and Arab countries are on display. I request you to have a look at them, and read these new books.

If you are teaching Kitāb al-Maghāzī in *Bukhārī Sharīf*, you obviously have to know where the battle took place, what the position of the Muslim army was, what the number of the enemy was, what was the cause of the battle, and what were the effects of the battle? We do not speak about these things at all. The only thing

we do is translate the Ahādīth and provide some explanation from the Sīrah literature. Many new books on the battles have been published both in Arabic and Urdu. They contain detailed discussions. For example, on the occasion of Hudaybiyah, why did Rasūlullāh *sallallāhu ʿalayhi wa sallam* take a decision which was against that of all the Sahābah *radiyallāhu ʿanhum* and said: "We have to make peace no matter what. Even if it is not in our favour." Why did Rasūlullāh *sallallāhu ʿalayhi wa sallam* do this? What were the effects of this action? These matters have been investigated and maps are provided. Atlases have been published in the Arabic language.

One atlas on the Sīrah is titled *Atlas as-Sīrah an-Nabawīyyah*. There are others which contain the journeys of the Muhaddithūn. A juridical atlas has also been published. Then there is *Atlas al-Futūhāt al-Islāmīyyah* which contains all the Islamic conquests. Just recently a new atlas was published from Madīnah Munawwarah titled *Atlas al-Khulafā' ar-Rāshidīn* – it contains full details about the four caliphs, photos of their houses, where they lived, what type of houses they lived in, and so on. You ought to purchase these books, study them, do research on them. You should at least develop some affinity with reading.

Students will be reflections of our weaknesses

My dear friends! If our teachers are not aware of new publications, they cannot produce genuine students. After all, only that water which is in the well will be able to be drawn out. A utensil can only be filled with water if the well contains water. If the well is empty, nothing will be drawn from it. If we are not aware of the books and do not read them, our speech cannot be corrected and we will not be able to correct the speech

of our students. It can be said with full certainty that the weaknesses which are in us will certainly be found in our students.

Practical training

The teachers of the past were fully prepared. I recall when I took admission in Dhābel in 1944 for the first year of the Persian class. I was going to my village while my teacher was coming from the village. He used to live in the village. His name is Hadrat Maulānā ʿAbd al-Hayy Bismillāh *rahimahullāh*. May Allāh *taʿālā* fill his grave with light. I met him on the way and I said: As-salāmu ʿalaykum. He then asked me something which I cannot recall at present. What I do remember is that I said *Toem Ne Aysā Kahā Thā*. I uttered the words *"Toem Ne"*. He caught me by my ear and began twisting it. I was an eleven-year old child at the time when I took admission. I had no inkling as to why my ear was being twisted. And he did not ask me: "Why did you utter these words?" I then realized by myself that I uttered the words *"Toem Ne"*, and that is why I am being reprimanded. I immediately said: *"Āp Ne Kahā"*. When I said these words, he let go of my ears. He then said: "You must learn manners."

This is the fundamental duty of a teacher.

We were not permitted to sit cross-legged

I studied two years of Persian and one year Arabic under him. I cannot remember ever sitting cross-legged in front of him. If anyone did sit cross-legged, he would immediately ask: "What is the matter? Are you waiting for a tray to be presented to you?" This question was unique to him. He would constantly correct our manner of speech by saying, this is not how it is pronounced, this sentence is not constructed in this way, etc. It is a teacher who can correct a

student's speech, and embellish it with manners and etiquette. It is a teacher who can show the correct usage of words. After all, our duty is not to merely teach a book!

Mispronouncing a letter

The same can be said of Shaykh Mahmūd ʿAbd al-Wahhāb Mahmūd who had come from Egypt to Deoband to teach Arabic. He used to tutor us in the same manner. We used to go to study Arabic under him. He asked a question on one occasion. From all the students who used to attend the class, a boy by the name of Muhammad was absent that day. The Shaykh asked:

أين غاب محمد؟

Where did Muhammad disappear to?

I was sitting in the front, so I replied immediately:

يا شيخ هو مريز

I used the word *marīz* [instead of *marīd*]. The Shaykh opened his eyes wide – he was large-sized any way – and said:

هو مريز في عينك

I thought to myself, what is the matter? Initially I did not realize what mistake I had committed and why is he saying this. His face turned red, and he said:

لماذا لا تقول مريض، نحن العرب الناطقين بالضاد

Why didn't you say marīd? We are Arabs, we pronounce it as dāwd!

Ever since that day, I never mispronounced this letter because I was reprimanded; I was rectified and corrected.

He had a method of teaching which he referred to as:

القراءة السرّيّة والقراءة الجهريّة

Reading silently and reading aloud.

He would first instruct everyone to read the lesson silently. Thereafter he would call out the names of different students and ask them to read aloud one after the other. When a student read incorrectly or mispronounced a word, he would correct him. In this way, the rest of the class would hear the corrected pronunciation, and when the next student reads, he will not read it incorrectly. This is how he corrected our tongue and taught us Arabic pronunciation. Whenever a student committed an error, he would say:

أنت هندي تتكلم بكذا.

You are an Indian. That is why you are speaking like that. Now pronounce it like this.

Teachers must be vigilant

We learn from the above that if a teacher is vigilant, is behind his students all the time, and corrects them for every word which they utter, their speech will be corrected and their spelling will also improve. Furthermore, they will be able to render some service to their community.

Recently I visited several madāris and made this request to the teachers. I said to them: From experience I have seen that those who teach Persian

and Urdu ask their students to write a certain lesson in their notebooks. He then asks the students – one by one – to bring their notebooks to him for marking. He checks whether the student wrote the lesson which was given to him and signs it in red at the bottom. He then asks for the next student, and continues in this way. This method is totally wrong. The correct method is to check each word and letter, and see if it is written correctly as per the rules of writing. For example, if the letter *alif* is written crookedly – as is the case very often – he must show it to the student and ask him: “Have you ever seen the letter *alif* crookedly written anywhere in the world? Why did you write it crookedly in your book?”

The methodology of Maulānā Wah̲īd az-Zamān Kīrānwī

I observed this point with Maulānā Wah̲īd az-Zamān Kīrānwī *rah̲imahullāh*. He tutored all the students who studied under him to write the Arabic script in a most beautiful manner. This is because he worked hard with his students. He would literally hold the pen and teach them. He would make them write on large sheets of paper on the wall. If Maulānā Wah̲īd az-Zamān S̲āh̲ib *rah̲imahullāh* could correct the Arabic script of his students, we too can do the same. The need is to work hard, to develop our students, and to be restless in this regard. It is our shortcoming and we have to acknowledge that we are moving in the wrong direction. We are not paying as much attention as we ought to on our students. These are my impressions; pardon me if I am wrong and correct me.

I am not sitting here thinking to myself that I will correct and rectify you. These are just my experiences which I am relating to you. I have spent 35 years in the madāris. I was in Dhābel and then in Tadkeshwar.

I also worked at Majlis Khuddām ad-Dīn. I have thus been able to observe the running of madāris. I resigned officially from the madāris in 1992 and am presently residing in Canada. May Allāh *taʿālā* accept. Āmīn. Despite this, not a day passes without my reading a book.

It is essential to read non-prescribed books

My dear friends! The biggest weakness in our ʿulamā' is that they do not read non-prescribed books. If they do not read, they will not be able to speak correctly. They will never be able to improve their language. As long as we do not read good books, we will not be able to speak properly. We will also not be able to understand good language. The condition of our students and our graduates is that they cannot understand a single poem. Because they are conducting their lessons in Urdu, they are under the impression that their Urdu is very good. Whereas the Urdu language is very extensive. I asked one Maulwī Sāhib: "Have you ever come across *Nūr al-Lughghāt* which is published from Delhi?" He replied: "I did not even know that a book by the name of *Nūr al-Lughghāt* exists." Now if a person does not even know that such a beautiful dictionary has been published which also contains quotations from poems for the explanation of words, when will he ever order it? When will he ever open it to check the meaning of a word? He has no idea whatsoever. Our biggest weakness is that we have no knowledge of books.

A publication titled *Urdu Review* is published from Delhi. I have placed a copy on display at the entrance. It is a monthly periodical which contains a review of new books which have been published in the Urdu language. I think that the majority of the madāris of Gujarat do not receive this periodical. There is another

periodical titled *Urdu Book Review.* I thought to myself, what harm will there be if I obtain this periodical as well. It is published every two months. It contains a one-page review of all the books which have been published in India and Pakistan. If a person reads it, he will come to know what new books are on the market.

Similarly we have our own periodicals such as *al-Furqān, Dār al-Ulūm Deoband, Taʿmīr-e-Hayāt* (published from Nadwatul ʿUlamā' Lucknow), *Māhnāmah Mazāhir-e-ʿUlūm, Ā'inah Mazāhir-e-ʿUlūm Sahāranpūr, Nidā'-e-Shāhī Murādābād, Hirā Kā Peghām* which is published by al-Maʿhad al-Islāmī, Mānik Ma'u, *Bahth Wa Nazar, Tarjumān Deoband, Muhaddith-e-ʿAsr, Māhnāmah Tarjumān Dār al-ʿUlūm Deoband*, and so on. Also those which are published from Pakistan. Generally these periodicals contain book reviews towards the end of each issue. If we read them we will come to know what new books have come onto the market.

Obtain new books

I just came from Toronto before the month of Ramadān. Before leaving, I learnt of a book published in Pakistan which is titled *Tarjīh ar-Rājih*. This book discusses those views of *al-Hidāyah* which are considered to be the preferred views. It looks into an issue as follows: The author of *al-Hidāyah* quoted an opinion of Imām Abū Hanīfah *rahimahullāh*, the opinions of Imām Muhammad *rahimahullāh* and Imām Abū Yūsuf *rahimahullāh*, and in some places the opinion of Imām Zufar *rahimahullāh*. Now which is the preferred opinion from the lot? This is to be found in this book. It has been published recently. We all know that *al-Hidāyah* in included in our syllabus. If

we go through this book as well it will not harm us in any way.

Sharh al-Wiqāyah was published recently in Jordan. I learnt of this from *Bahth Wa Nazar*. *Bahth Wa Nazar* is a very good periodical. If every madrasah does not receive it, it should certainly order this periodical. It contains excellent observations and reviews. I read the review on this new edition of *Sharh al-Wiqāyah* and it states that it is in several volumes. I do not recall correctly at present, but I think the edition which we use is in two volumes, and that too they are not too voluminous. The new edition is in several volumes. It contains references for the Ahādīth, meanings of difficult words, and it also states which view is the preferred one.

If someone is going to the Arab countries, you must request him to bring this book for you. After all, it is included in our syllabus. Unfortunately, if we do not obtain books which are written on the books of our syllabus, we will not be able to progress.

I had mentioned to you the commentary of Albānī on *Mishkāt*. In it, he examines the narrators from whom the author of *Mishkāt* narrated the Hadīth. For example, the author writes *Rawāhu an-Nasa'ī* (it is narrated by an-Nasa'ī). Albānī will occasionally state, this Hadīth as quoted in these words is not found in an-Nasa'ī, but in such and such book. In some place, the author of *Mishkāt* leaves a blank place. For example, he writes *Rawāhu…..* (it is narrated by…..). Our teachers used to say to us that the author of *Mishkāt* passed away and could not establish who it is narrated by. This is why he left a blank space. Albānī Sāhib says now there are countless Hadīth collections which have been published. Our seniors used to express their desire to see those books and they

passed away without being able to see them. Those books have now been printed. Excellent H̲adīth collections have been printed in the recent past together with footnotes and references. The *Musnad-e-Ah̲mad* has been published in 30 volumes with annotations. Obviously if a madrasah does not have a copy of *Musnad-e-Ah̲mad*, the knowledge of the teachers will remain defective. You should obtain these books, read them and teach them.

An eye-opening statement by a scholar from Kerala

I was travelling for h̲ajj. I met an ‘ālim from Kerala on the ship. The ‘ulamā’ of Kerala are generally quite conversant with Arabic. He asked me: “What H̲adīth books have you studied?” I gave him the names of the books which we normally study in our Daurah class. He asked me: “Have you come across such and such H̲adīth book? Have you read such and such H̲adīth book?” [He named several books] whose names I had never heard. I was studying in Dhābel, and we are rarely informed about other H̲adīth collections. This is why we do not know. It is as though it is not our job to inform our students and make them write down the names of other H̲adīth collections. We do not make our students aware of other books. Imagine if we as students were informed: “These are the books of the *S̲ih̲āh̲ Sittah*. There are other books besides these. There are some which are very popular. There is *Kanz al-‘Ummāl*, there is *Musnad-e-Ah̲mad* and so many others.”

Anyway, the ‘ālim from Kerala said to me: “You have studied nothing. If you haven’t read through *Musnad-e-Ah̲mad*, how do you teach H̲adīth?”

When this ʿālim said this to me on the ship, he really opened by eyes and I realized that there are many worlds beyond the stars.

We assume we studied Daurah, so we studied many Aḫādīth. My dear brothers! The treasure of Ḫadīth is immensely large, but we do not even know their names. If we do not know their names, it means our knowledge is defective. We merely read a few Aḫādīth superficially and explain them to our students. Our students cannot be fully developed in this way. This is a fact.

Only a fully-capable teacher can develop his students

Only that ʿālim can develop the capabilities of his students who himself has vast knowledge, he then selects from it and conveys it to his students. Furthermore, he must make his students aware of other reference works. For example, he must say to them: "For this book, you must refer to such and such books." A little bit of steering from a teacher can serve as a catalyst to prompt his students into action, it broadens their minds, and creates in them a desire to read. It is the personality of the teacher which can make a student conversant with the demands of his time.

My dear friends! I am merely relating to you the points which are in my mind. If you have any other points in your minds, you will relate it to us – inshā Allāh.

No matter what, there is a need for us to do a lot of reading and to attach our students to books. If a teacher gives a book to a student, asks him to read it, to consult him when he does not understand anything, and later on asks him to present the gist of the book to him, then this will prove to be most

beneficial. The same should be done with non-prescribed books.

My personal experience in Tadkeshwar

This is something which I experienced during my tenure at Tadkeshwar. When the holidays were about to commence, I called for the students of the fourth and fifth years. I said to them: "Look! Very soon you will be going home. You have two months' holiday – Shaʿbān and Ramadān. Go to the library and bring me *Zuʿamā' al-Islāh, Hayātī* and *Kalīlah Wa Dimnah*."

Our students don't know anything about *Zuʿamā' al-Islāh* and its author, Ahmad Amīn. I informed the students that Ahmad Amīn is a famous Egyptian author who has a unique literary style. I also informed them that they will really enjoy reading his works. They brought the books together with a few others which I had asked them to bring. I gave them one chapter each from these books and said to them: "You must translate it in the month of Ramadān, and when you return in Shawwāl, you must bring the written translation to me. If not, you will not gain admission in the madrasah." I intentionally placed this burden on them, so now they had no alternative. My objective was to keep their minds attached to books during the holidays. What normally happens is that when our students return the textbooks to the madrasah at the end of the year, they do not touch any book during the two-month holiday. Now if a student does not touch a book for two months, how can his capabilities develop? They cannot develop.

My dear brothers! This was not done for the sake of doing. Rather, it is to continue their link with books. It is essential to give them a few books when they go

home for the holidays. The teacher must select the books and give them to the students.

From *Kalīlah Wa Dimnah*, I asked them to translate *Bāb al-Asad Wa ath-Thaur* and a few other chapters.

All praise is due to Allāh *taʿālā*, when the students returned in Shawwāl, they came with their notebooks and placed them in front of me. I was most pleased over the fact that they put in some effort and translated what was given to them. I then corrected whatever needed to be corrected.

All praise is due to Allāh *taʿālā*, those students whom I asked to do this work are excellent teachers today. Many of them are teaching the higher classes in several madāris.

I related this to you to demonstrate that if we make the students to work in this way, we give them books, we ask them to explain, we ask them to translate; then we can develop their capabilities. I still do this even though I have given up teaching formally. Just yesterday Maulānā Iqbāl S̲āh̲ib Mātlī Wālā came to me and said: "Our driver is asking me if you are a teacher." Obviously he does not know that this is our common work, irrespective of whether we are teachers or not. The purpose of acquiring knowledge is not to become teachers and earn money. That is not our objective. Whether we are teaching in a madrasah or not, our reading has to continue.

Exchange of knowledge

When it comes to reading and studying, we have to convey whatever we read to others. This is a major shortcoming in us. In Arabic there is a term *Mubādalah ath-Thaqāfah* which could be translated into English as exchange of knowledge.

For example, you have received a new book regarding which I have no knowledge. You say to me: "Maulānā! A certain book has arrived. It is an excellent book for students and teachers." I will then try to obtain it. You did not suffer any loss by informing me. Unfortunately, this habit is not found in us. We are not prepared to convey such information to others.

When I am in Toronto and I receive books from Pakistan and other places, I read those books. Thereafter, I write a letter to Maulānā Muhammad Yaʿqūb Sāhib here [in Gujarat] who publishes a periodical in the Gujarati language. I inform him of the books which I am currently reading and the subject matter which they contain. He then publishes my letter in his periodical.

I received a letter from a Maulānā Sāhib who wrote: "May Allāh *taʿālā* reward you abundantly. Whenever I read your letter, I come to know of new books and learn many new facts."

On the other hand, another Maulānā Sāhib commented as follows: "He writes these letters to show to the world that he does a lot of reading." Do you understand!? I mean, just look at our mindset! Instead of thinking: "We are learning beneficial points from his letter and we ought to be grateful to him", he has a negative mindset. This negative mindset which is found in us has caused us a lot of damage.

Teachers must have their own educational anjuman[1]

This is one of the reasons for inviting you here, and causing you this inconvenience. We would like to have

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[1] Society, association, meeting.

the teachers of every madrasah to have their own *anjuman*. They must then sit together once or twice a month and exchange views about new books which have been published. They should ask each other about what is on the market, if anyone has come across anything, and so on. This should be done so that if anyone does not know, he will come to know. If a certain teacher has obtained a good book, he must show it to the other teachers. He can do the same to his friends who are teaching in other madāris.

We have displayed some books at the entrance of this masjid – Masjid-e-'Ā'ishah. Many of them are from Pakistan and from the Arab world. We brought them from upstairs and displayed them here so that our 'ulamā' may have a look at them and come to know of the new books which they ought to read. If you have knowledge about the existence of a book, you will look at it, and you will then read it. This is why I urge our teachers to become aware of new books.

Teachers must have their own libraries

This is a work on its own. A madrasah has a library of its own. Then students have an *anjuman* where they have books which are easily accessible to them, and which – it is hoped – they will read. We need a separate *anjuman* for the teachers which should have its own books. In order to initiate this project, we have bundled about 15 books for the teachers of each madrasah. We will give a bundle to each of the teachers who have attended today's meeting. We are giving them these books, but they are not to be included in the madrasah library because we know from experience that when a book is included in the stock of the madrasah library, several years will pass without the teachers knowing what new books have

come into the library. I am saying this because I generally visit the libraries of the various madāris.

The library of Madīnah Munawwarah

I was most impressed by a practice which I observed in the Islamic University of Madīnah Munawwarah. Before you can enter the library proper, there is a hall with tables on which are placed many books. There is a notice on the wall on which is written:

الكتب الجديدة

New books.

Thus, when any new books arrive in the library, they are first placed on these tables. Each one of us has an interest. For example, I may have an interest in Hadīth, you probably like Arabic literature, someone else may be interested in jurisprudence, and so on. Before entering the library, you will cast a glance on the new books. In this way, a teacher will become aware of the new books on his subject. The new books remain in that hall for one month, and are then included in the actual library. The teacher can then obtain them whenever he wants because he now knows that a certain book has been included in the stock of the library.

The librarian

The norm in our madāris is that after books are included in the library stock, many teachers do not know what new books have arrived. The principal will know [because he receives the books]. He then instructs for them to be sent to the library. Unfortunately, the librarian – the one who is in charge of the library – does not take the pain to introduce the new books to those who come to the library. There

may be some librarians sitting here. I apologize to them. They do not read the periodicals in which there are reviews of new books. We now receive periodicals from Pakistan, e.g. *Bayyināt, al-Balāgh, al-Fārūq, al-H̲aqq* from Akaurā Khatak, *Ih̲tishām*, etc. They all contain reviews of new books. In our own country we have *al-Furqān, Nidā'-e-Shāhī, Maz̲āhir-e-ʿUlūm, Māhnāmah Dār al-ʿUlūm*, periodicals from Hyderabad, and so on. It is essential that we obtain these periodicals.

Teachers must look for two things in periodicals

The teachers must look for two things in these periodicals. (1) A useful article related to teaching and education. (2) An article which will clarify a certain issue or ruling for our students. This should be photocopied and distributed among our students. Look! We have placed photocopies of an article titled *H̲uqūq al-Muʿallim Wa al-Mutaʿallim* which appeared in one of the periodicals from Pakistan. I was quite impressed by it and thought to myself, our friends are assembling here, we ought to give a copy to each one. In this way, the article will go to every madrasah. If the madrasah likes it, it can make photocopies and distribute it even more. The reason why I did this is so that practical steps can be adopted and implemented. We have been delivering too many speeches and speaking too much, but we are not initiating any practical steps.

These two points are most useful. I brought these books here so that you can order them for the teachers' *anjuman*, you may read them, show them to others, and make them aware of good books. If you see a student, you call him and say: “Look, this book has arrived recently.” In this way, the student will develop a reading mindset. I constantly write to my

friends who are teaching in Deoband, Sahāranpūr or Delhi to inform me when any new book has been published. I do the same with Maulānā Rashīd Ahmad Sāhib in Tadkeshwar. He will inform me, yes, a new book has come onto the market, and I will order it. After all, I am living in Toronto. What do I know about what has been recently published in Deoband!? When these teachers inform me, I come to know about the new books.

Two new books for teachers

Two books have been published recently for the training of teachers:

1. *Asātidhah Ke Liye Tarbīyyatī Wāqiʿāt* – educational anecdotes for teachers. It is an excellent book which has been published by Kutub Khānah Naʿīmīyyah Deoband. I am sure many of our friends are not aware of this book. It is for teachers to study.

2. *Talabah Ke Liye Tarbīyyatī Wāqiʿāt* – educational anecdotes for students.

Then there is a third book titled *Madāris-e-Islāmīyyah – Mashwarei Aur Guzārishei* (words of counsel and requests for the madāris).

These new books ought to be in our madāris. When we read them and give them to others to read, the benefit will be to us because they contain useful information. In this way, our own knowledge will increase, our students' knowledge will increase, and their language will improve through continuous reading.

> Knowledge is a treasure which can never be stolen and never decreases with spending.

A book should be licked

When I went to Nadwah on one occasion, Hadrat Maulānā ʿAlī Miyā Sāhib [Abul Hasan ʿAlī Nadwī] *rahimahullāh* said: "Maulwī Sāhib! It is not enough to read a book on the surface. When you like the subject matter of a book, you must read it one, two, three times as though you have licked it [just as the fingers are licked after eating]. Only then will you develop some sort of capability." He presented to us his life experience.

He then presented his own example. He said: "I read *Fajr al-Islām, Duhā al-Islām* and *ʿAsr al-Islām* of Ahmad Amīn so many times that I had virtually memorized pages upon pages."

If you read the Arabic works of Hadrat Maulānā ʿAlī Miyā Sāhib *rahimahullāh*, you will notice the style of Ahmad Amīn in them. My dear friends! Our teachers don't even know who adopted the writing style of which author. Who writes in the style of ʿAlī Tantāwī? Who writes in the style of Muhammad ibn Mubārak? Tantāwī was a very famous author. He was a Syrian scholar who visited India. He wrote excellent books. Some of them are *Qisas Min at-Tārīkh, Rijāl Min at-Tārīkh, Dhikriyāt. Dhikriyāt* contains his memoirs which he wrote when he fell ill. These books are easily available in Madīnah Munawwarah. He writes in a most beautiful and sweet style, but we do not even know the names of his books. We do not know the names of the litterateurs of Egypt and Syria. Mustafā as-Sibāʿī is an erudite scholar. He wrote a short book on the Sīrah titled *as-Sīrah an-Nabawīyyah Durūs Wa ʿIbar*. It is a short book which was written for college and university students, but we do not know that it is a book from which we should take benefit. If we have knowledge of a book, we will know more about it. We

have to get rid off this shortcoming which is found in us.

We are all students

My dear friends! This is the reason why we troubled you into coming here. I am a student, you are students, we all are students. There is no difference between us. It is only a difference in time – I took admission as a student in 1944, and you took admission some time after that. It is just a difference in time. Apart from this, the objective of all is the same – that we are all seekers of knowledge. However, now that we have gained some experience, we realized that there are shortcomings in our knowledge because we do not read; we do not have an academic thirst.

The complaint of Professor Shamīm S̲āh̲ib

Professor Shamīm S̲āh̲ib hails from Delhi and has settled down in Toronto. His father, H̲ājī Nasīm S̲āh̲ib was the treasurer at Maz̲āhir al-'Ulūm Sahāranpūr. He has his own library. It is his habit to come to my house every Tuesday and take me to his library. I then spend the entire day in his library, and he drives me back to my house in the evening.

He is an academic. He repeatedly says to me: "Maulānā! All the imāms who have come here from Gujarat have no interest whatsoever in books." I constantly ask him: "Shamīm S̲āh̲ib! If any new book has arrived, you must let me know." He will then say to me: "A parcel has just arrived from Pakistan." He will show the book to me which I then take with me. I benefit so much from him that I do not need to buy any book.

Since I have no work there [in Toronto], I occupy myself in reading from morning to evening. When I

complete the book, I take it with me the following Tuesday and return it to him. In this way, I come to know of new books and the information which they contain.

On the other hand, he repeatedly says to me: "I am here from so many years, but no Maulwī S̲āh̲ib ever comes to me to ask me about any new book."

Many of our graduates are in foreign countries

The 'ulamā' he is referring to are all graduates of our madāris. You will find the graduates of Gujarat madāris in South Africa, Zambia, England, Canada and so on. It pains me to see that they have no interest in reading. They just don't read books. They teach in a maktab for 2-3 hours and do nothing else for the rest of the day. I think to my self: What kind of 'ālim is this? He has the whole day but he has no interest in reading any new book!? A person ought to have some interest. When a person is a cigarette smoker, he feels restless when he does not have one. A betel-leaf eater gets agitated when he cannot obtain betel-leaf. In the same we, when we Maulwīs don't have access to books, we ought to feel restless. We ought to get agitated when there is no book in our hands. Unfortunately, this worry is not found in us.

If this worry is not in us, it can never be developed in our students. We will have to think deeply and habituate ourselves to reading. If we do a lot of reading, we will be able to convey correct knowledge to our students. It is only through reading books that the light of knowledge will permeate their minds.

A chapter in Bukhārī Sharīf

Imām Bukhārī *rah̲imahullāh* has a chapter titled:

إنما العلم بالتعلّم

Knowledge is acquired through studying.

Maulānā ʿAbd al-Ahad Sāhib in Deoband used to say: "Brother! Knowledge comes from reading. Yes brother! Knowledge comes from reading. If you don't read, where are you going to get knowledge from? May Allāh *taʿālā* inspire us to read."

My dear friends! I am speaking before you but I have no interest in delivering speeches. I do not even know how to deliver speeches. I am merely conveying to you what is in my heart. I am sitting here to make a very painful plea to you, that for Allāh's sake, we have to turn our attention to these matters. We ourselves must develop our capabilities, be conversant with knowledge; and then attach our students to knowledge. We have to develop an interest in them. Whether the principal is watching us or not, the committee members are supervising us or not – we have to leave all that one side. We must realize that Allāh *taʿālā* is watching us. This is why we have to do the work. We have to take stock of ourselves and fulfil our duties and responsibilities.

All achievements are in vain if they are not accompanied by the blood of heart

Maulānā ʿAlī Miyā Sāhib [Abul Hasan ʿAlī Nadwī] *rahimahullāh* had written this to the scholars of Azhar University:

إن الأمة الإسلامية ألقت أفلاذ كبدها أمامكم، وأنتم مسئولون عنهم أمام الله يوم القيامة.

The Muslim community has handed over the pieces of its heart [their beloved children] to you, and you will be

questioned about them before Allāh taʿālā on the day of Resurrection.

Whether the principal questions you or not, cast that thought aside. The pain has to be within our heart. Our heart must experience what a poet says:

> All achievements are in vain if they are not accompanied by the blood of the heart. All sounds are ineffective if they are not accompanied by the blood of the heart.

We have no pain in our hearts, this is why all efforts and achievements are incomplete, even if thousands of students come to us. While explaining these couplets of Iqbāl, Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* wrote:

> The philosophy which has not been written with the blood of the heart, the art and science which is not accompanied by the blood of the heart of the artist and scientist, if the pen of a litterateur or artist was not dipped in the ink of his soul when producing a masterpiece, then it will be superficial, cosmetic, a mere letter and sound, and an empty and shallow statue comprising of colour, paint and rock which is devoid of life and the freshness of living. A masterpiece cannot remain alive in the absence of love, enthusiasm and devotion. It is love alone which creates the difference between a statue of rock and a living human. When a living drop of love falls on a rock, it also starts pulsating like the heart and starts to demonstrate life. And when a human heart is devoid of it [love],

> then that heart is no longer a heart…it is considered to be rock.[1]
>
> There is no life in a philosophy which is not written with the blood of the heart and is merely a product of the imagination. Every other art, craft and science is bound to obliteration and destruction if it is not accompanied by the blood of the heart of the artist, craftsman and scientist. It cannot become an energizing voice if it is devoid of the pining heart of the singer and the fire which gushes forth from the depths of his heart.[2]

We have to be aware of the fact that we are answerable to Allāh *taʿālā*. We have to strive and work on these children while being fully conscious of our accountability before Allāh *taʿālā*. What is the matter that our students cannot understand basic and simple things? Why is it that they cannot even read an Urdu book?

The question of an ʿālim put me to shame

My respected brothers! A Maulwī S̲āh̲ib came here a few days ago. I was reading the Qur'ān before fajr. He came to me and asked me in a soft tone (he is a Maulānā who is teaching in a madrasah). He asked: "Maulānā! When we say:

لَا اِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

---

[1] *Nuqūsh-e-Iqbāl*, p. 173.

[2] *Nuqūsh-e-Iqbāl*, p. 180.

We read the words *Mu<u>h</u>ammadur Rasul…*in the nominative (*marfū'*). Yet when we read:

أَشْهَدُ أَنَّ مُحَمَّدًا

We read the word *Mu<u>h</u>ammadan* in the subjunctive (*man<u>s</u>ūb*)!?

I asked: "Are you an 'ālim?" He replied: "Yes. I qualified from such and such madrasah, and I am teaching in such and such madrasah." He also taught in some foreign madrasah for five years. I lowered my head in shame. This happened just day before yesterday. Now will our heart cry out or not? He did not even know that the words:

مُحَمَّدٌ رَّسُوْلُ اللهِ

Are not preceded by أَنَّ while in أَشْهَدُ أَنَّ مُحَمَّدًا the word *Mu<u>h</u>ammadan* is preceded by أَنَّ. I asked him: "Don't you even know the letters of the subjunctive: إِنَّ، أَنَّ، كَأَنَّ، لٰكِنَّ، لَعَلَّ !? These are taught in the first year of the 'ālim class!?"

The objective is training, not education

My dear friends! If this is the state of our education, then of what use are 40 madāris for our community? For Allāh's sake! Engage in some introspection. I sat here to make a painful appeal to you. Ponder over it for Allāh's sake. We did not take up jobs in the madāris to earn a living and to bring up our own children. Knowledge of Dīn is not for wealth and riches. If this is the objective, it means that the intention is adulterated; and it is an obstacle to our progress.

> O bird! Death is better than that sustenance which causes a hindrance to your flight.

We are accountable for these students. We will be questioned about each class, how it is being taught, and whether it knows its lessons or not.

Some of the recommendations which you people wrote are most valuable. Inshā Allāh, we will have them read very soon. I gauged from those recommendations that people certainly have ideas, but they are not applying them. Tell me, does it make any sense when a student is studying *Hidāyah an-Naẖw* (a grammar book taught in the third year) and he then goes to another madrasah and takes admission in the *Mishkāt* class (the fifth or sixth year)? We give him admission in this class merely because we want our *Mishkāt* class to have a large number of students!?

A student is expelled from Tadkeshwar

Our Dār al-ʿUlūm had 4-5 students in the *Mishkāt Sharīf* class. The Daurah year was about to commence the following year. I happened to go to Sūrat and saw one of the *Mishkāt* students walking on another footpath without a topī. He was wearing a shirt with a belt over it. I looked at him and thought to myself: This student is studying *Mishkāt al-Maṯābīẖ* yet he is walking around wearing a shirt and no topī!? When I returned to Tadkeshwar, I wrote a letter to his house informing his parents that he cannot return to our madrasah the following year.

Corpses can do nothing

When Ḫaḏrat Maulānā Sher ʿAlī Ṯāẖib came to know of this, he said: "As it is we only have five students, and now you have reduced that number." I replied:

"Hadrat! It does not matter even if we have only three students. When a student of *Mishkāt Sharīf* is not conscious of the fact that he is studying Hadīth and that it does not behove him to dress up like this in public, then of what use will he be even if studies Daurah? The only thing which he will do is bring a bad name to our madrasah, he will bring a bad name to our teachers. We do not need him. We do not have to print a report. We cannot deceive our community into thinking that we have 50 students who have graduated. There is no benefit in that. If we present corpses of this nature before the community, we cannot make any contribution to the community.

Produce a few students, but let them have high aspirations. Let them have some knowledge. Let them go out into the world for propagation while having some concern in their hearts. Even if only five or ten go out, there is hope in Allāh *taʿālā* that they will make a contribution. If not, these madāris and long lists [will be worthless]. Just yesterday we made a list of the madāris of Gujarat. Try and estimate the large number of students who are graduating from them, yet we see such painful and tragic conditions. Each one will have to do some introspection.

Pay full attention to moral and spiritual training

My dear friends! We have to work extremely hard on our students. Call them after maghrib or after ʿasr, keep them with you, show your affection for them, feed them, give them pocket-money, get them accustomed to you, see to their needs. These are the things which our teachers of the past used to do. I had translated an Arabic article of Shaykh Abū Bakr and sent it to Dār al-ʿUlūm. This was many years ago. In that article it was noted that they [Egyptian scholars] take their students to the orchards of Egypt

for walks and for playing around there. They prepare meals for them. At the same time, they impart knowledge to them. This is how our seniors of the past taught children so that they do not become fed up. Sometimes the teachers would go personally with them.

Take students on excursions

Here in Gujarat we also have places of this type. Take the students to the sea-shore. Let them play around. Perform salāh with congregation there. Have discussions with them about what they should be doing in the future. What their objective in life ought to be. The reason why they are being taught. Go into the open air and develop these ideas in their minds. Our students do not know what their responsibilities are going to be after they complete Daurah. They do not even know that the community is getting destroyed.

Examine the syllabus of schools

My dear friends! The Muslim community is being led on a path which I do not even want to talk about. Our system of education is extremely dangerous. Go and look at what is being taught in our schools. It is the responsibility of every ʿālim to examine the school syllabus. Ponder over each page and see how our children are being placed on the path of atheism. See how fees are taken from our valuable assets and are then used to separate our children from Dīn. Akbar Allāhābādī was very critical of the education system. He composed a couplet which, according to Hadrat Maulānā Abūl Hasan ʿAlī Nadwī *rahimahullāh*, outweighed many collections. He said:

> He [Pharoah] would not have been so maligned for killing children.

> Unfortunately for him, he did not think of colleges at the time.

The conspiracies of schools is extremely dangerous. What armies and soldiers could not achieve has been silently achieved through the schools. We are so heedless in this regard that we do not even think about it. What answer will we give to Allāh *taʿālā* if we remain in this heedlessness? We will have no answer.

The striving of our seniors

My dear friends! We have studied Dīn. Our teachers made sacrifices. Had it not been for their sacrifices, we would not have been able to read so many words. They went on foot to invite towards Dīn. We heard with regard to Hadrat Madanī *rahimahullāh* that he used to travel to Assam which is well-known for its many rivers and streams. Hadrat *rahimahullāh* used to cross deep rivers to go to the villages. There were no motor-vehicles at his disposal, nor were there any rickshaws. Hadrat *rahimahullāh* used to go on foot. There were times when he used to go to a village and there would be only five people in the masjid. The people related to us that even though there were only five people, Hadrat *rahimahullāh* delivered such a talk as though he was addressing 500 people.

This was a sign of his sincerity. My condition and our condition is that if there are few people, we will speak for ten minutes and terminate our talk. And if there is a large crowd, we will go at length in our lecture. There is a need for introspection, and to take stock of our selves. There is a need for us to develop humility like our seniors. There is a need for us to save our selves from jealousy.

Jealousy and pride are dangerous ailments

Two dangerous ailments like jealousy and pride have permeated our circles. There is no humility. There is jealousy and pride. There is antagonism towards others. There are some articles which we have left for you to read. Inshā Allāh, if you read them, you will learn how our seniors instructed us to save ourselves from pride and jealousy. These articles will be distributed to all of you, inshā Allāh.

Save yourselves from jealousy and pride. These two ailments have destroyed us. We are not pleased with the decree of Allāh *taʿālā*. We are actually challenging *taqdīr*. Keep your heart and soul pure from this.

The reason for giving you these articles is when you come across good articles in the periodicals, you will photocopy them and distribute them to your students. If you give it to them personally and encourage them, they will read. You may give one article, someone else may give another article. If a person reads articles of this nature a few times, he develops an inclination for reading. He will then have an interest to read new things. It is extremely important to develop an interest for reading in our students. This is one of my complaints. I notice that our students have no interest in reading. What is the reason for this? It is because we have not developed that interest in them. This is something which you will have to do. Students ought to have developed the habit of reading by remaining in your company.

An incident which occurred during my early days

When I was in the second year of the Persian class, I used to wash the utensils of my teacher. He used to live in Dhābel itself. It was my responsibility to wash his dishes and keep them away. I thought to myself,

there is a short while before zuhr, so it will be of no use to return to my room now. My teacher had his books in the room. I took out *al-Fārūq* of ʿAllāmah Shiblī *rahimahullāh* and began reading it. I was most impressed by this book. I was 12 years old at the time. I became so attached to this book that I continued reading it for a few days. When Maulānā [my teacher] came in after four or five days, he asked me: "Who accompanies you to this room?" I replied: "Hadrat, no one comes here. I am the only one. I wash the dishes." He said: "No. Someone else comes here." I became surprised and scared. I said: "Hadrat, no one comes here." He said: "The books are not arranged as I had left them. They have been moved about." This was a result of his intelligence. He was able to make out that someone had removed his books. I then acknowledged by saying: "Hadrat, the fact of the matter is that when I am done with washing the dishes, I do not go back to my room. I take a book and read. It was I who had removed a book." He was extremely happy when he heard this. He said: "Well done! You should certainly read this book, and inform me when you are done with it." When I completed reading *al-Fārūq*, I said: "Hadrat, I completed the book today." He said: "Now take *Sīrat ʿUmar ibn ʿAbd al-ʿAzīz* and read it. When I completed it, he gave me a third book. In this way I developed a taste for reading. Ever since that time to this day – I am now 76 years old – not a single day passes without my reading a book. May Allāh *taʿālā* fill my teacher's grave with light. He developed within me a taste for reading when he said: "You should certainly read this book. Then read this one, and then this one."

A good example of training in Akkal Kawwā

We have to personally place books in the hands of our students. We will have to buy the books and give them. I went to Akkal Kawwā the day before yesterday. I learnt a very good thing from them. They said: We show good books to our students, and say to them: "Buy this book and we will pay half its cost." For example, if a book costs 20 rupees, 10 rupees will be given by us, while the student will pay 10 rupees. This is how we should spend on our students. This is one avenue of spending. We will have to pay our students to make them read.

Craftsmen have their own tools

When I was in Daurah, I was massaging Maulānā 'Abd ar-Ra'ūf Sāhib Peshāwrī *rahimahullāh*. I was standing behind his chair, while he was sitting on it. I had a bottle of oil in my hand. Maulānā said: "'Abdullāh!" I replied: "Yes, Hadrat." He said: "Have you ever seen a carpenter borrowing the tools of someone else to do his work?" I replied: "Hadrat, he works with his own tools." Maulānā asked: "Very well. Have you seen a barber borrowing a shaver, scissors, etc. of another barber to do his work?" I thought to myself, why is he asking me these questions? After asking me a few more questions like these, Hadrat said: "Why do these Maulwīs not have their own books? Why do they borrow books from others? Why do they not buy their own books? What is wrong with these Maulwīs that they try to make do with books which belong to others?"

Hadrat then said: "Look! I am advising you. You must have at least one of each of the important reference books. Don't go around wasting your money in the fast-food places. Buy books instead. Buy the books of

tafsīr, Hadīth, fiqh, tasawwuf, and so on. Buy whatever book you can."

May Allāh *taʿālā* reward him well. He has passed on, but I pray to Allāh *taʿālā* to elevate his ranks. This is how our teachers got us attached to books and encouraged us to purchase them.

Habituate your students to buy books

It is most astonishing when a student does not have books of his own, and resorts to borrowing from others. Develop the habit in every student to buy his own books. If he does not have the money and Allāh *taʿālā* has blessed you with it, then you must give him the money to buy. If you do not have the money, you will certainly find generous people in the town. Say to them: "Spend your money on these children." It is my practice to this day – I ask the 10-12 twelve students in our village who are studying in various madāris if they need any books. If a student replies: "It would be good if I could obtain such and such book," I purchase it for him. His knowledge will increase, he will learn new ways of expression, and he will accord more respect to you. Develop within him the habit of consulting dictionaries. Encourage him to buy *Misbāh al-Lughāt, Lughāt Wahīdī*, etc. and ask him to search for words in the dictionary. He must be taught not to rely on his teacher alone. He must consult dictionaries before the lesson. His capabilities will expand in this way. My dear friends! If a teacher is constantly behind his students in this way, their capabilities will develop. This is known from experience.

I ask you to try this for yourself. Select a few students, work on them, and you will see the results yourself. Inshā Allāh, by Shaʿbān you will see the elegance which has developed in them. People have trained and

domesticated animals – even wild animals – and are able to make them to do great works. If we work on these simple minds, how is it possible not to see the fruits thereof!?

اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ

Surely Allāh does not allow the recompense of the doers of good to go to waste.[1]

Habituate students to study the Sīrat

Our students do not read the Sīrat (biography) of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* at all. They have no knowledge of the books of Sīrat. Even after completing Daurah, a student is not able to analyze an event from the Sīrat. Whereas the fact is that a person cannot do anything – in the true sense of the word – without studying the Sīrat. We have to compete with the school and college students through the Sīrat. The son of Sayyid Sulaymān S̲āh̲ib Nadwī *rah̲imahullāh* lives in Durban. He was a professor at the university there and is now retired. When I met him last year he said: "Maulānā! The surprising thing is that the university authorities invite me to deliver lectures on the Sīrat for an entire week. No one from our madāris ever invited me to deliver lectures on the Sīrat." I felt embarrassed when he said this. He is correct. I fear that these bounties of inviting scholars may well be snatched away from us. After all, Allāh *taʿālā* is not in need of anyone.

وَاللّٰهُ الْغَنِيُّ وَاَنْتُمُ الْفُقَرَآءُ. وَاِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ، ثُمَّ لَا يَكُوْنُوْآ اَمْثَالَكُمْ.

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[1] Sūrah at-Taubah, 9: 120.

Allāh is self-sufficient while you are in need. If you turn away, He will replace you by others who will then not be like you.[1]

The Sīrat is an exceptional example

The Sīrat of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is essential for us.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ

There is a good example for you in the Messenger of Allāh.[2]

We do not understand this perfect example, we do not undertake a deep study of the life of this perfect example. If we do not study the Sīrah deeply, our own Sīrat (life and mannerisms) will not develop correctly. Our life can only be put right when we examine and study the Sīrat of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. It contains guidance and direction for every department of our life and for every single person. This perfect example [Rasūlullāh *sallallāhu ʿalayhi wa sallam*] is always progressing, it will never disappear. Those who cling to it will also not fall back.

It is only by studying the lives of the Sahābah *radiyallāhu ʿanhum* that our īmān will be reinvigorated. Unfortunately, this point has slipped away from us, so we give no attention to the Sīrat. I am therefore pleading to you to study the Sīrat yourself, and then encourage your students to do the same. Inform them of the different books on the Sīrat

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[1] Sūrah Muhammad, 47: 38.

[2] Sūrah al-Ahzāb, 33: 21.

and how they should be studied. It is essential to do this.

An excellent periodical

Train your students to read modern Arabic. There is a periodical titled *Iqra' Tatahassan Lughataka al-ʿArabīyyah* which is published from Delhi. You must order this periodical. Do not order only one copy. Very often, when I suggest the name of a periodical, the madrasah authorities order just one copy, whereas this particular periodical ought to be given to all the students of the fourth and fifth year classes. This periodical contains very beautiful expressions from Urdu to Arabic. It shows you how to express a certain sentence, and in what context. Every issue contains some very good subject matter. I therefore request you to personally order periodicals of this nature for your students, or, if they have the money, habituate them to subscribe to such periodicals. The teachers must encourage them to read the articles under their supervision.

If you come across a good article, ask your students to read it. If they do not understand any point, they must ask you. Get them to translate the article.

The teachers from the madāris of our surrounding areas such as Ankleshwar, of Jāmiʿah Qāsimīyyah in Kharor, etc. come to visit me. It is my habit to give them Arabic periodicals or some books, and I say to them: "Maulānā! Take these and get your students to read them. And if possible, ask them to translate." One benefit of this is that our students will develop the capability to translate and do some work. It is extremely necessary to allow our students to progress under our supervision. You must constantly check how they are translating. In this way, you yourself will

gauge the level of their capabilities. It is essential to do this.

Teachers must initiate their own *anjuman*

Teachers must have their own *anjuman*, and so must students. The teachers must obtain good books which they must read themselves and get their students to read as well.

You will notice parcels of books placed at the entrance. Those who have come from the various madāris must take a parcel each and initiate an *anjuman* for the teachers. This has to be initiated practically.

These parcels contain some books which I had. Then there is *Tafsīr ʿAzīzī* of Shāh ʿAbd al-ʿAzīz *rahimahullāh*. Maulānā Idrīs Sāhib of Ankleshwar published this tafsīr and sent about 50 copies to us. Then there is our student, Maulānā Idrīs Sāhib of Warethī. He has written a book on Asbāb an-Nuzūl (the circumstances behind the revelation of verses of the Qur'ān). He sent 30 copies. The parcel contains another book which I ordered from somewhere. Then there is a book by Maulānā Nūr ʿĀlam Khalīl Amīnī. His Arabic articles on Palestine and the Arabs used to be published. He has now translated those articles into Urdu. It is an excellent book written in good language. It contains a wealth of information. By reading it we will learn how the world is treating us. After all, we have to know in what direction we are moving. I therefore ordered about 60 copies of this book. You will find it in each parcel. If the book appeals to you, then encourage others to obtain it. Encourage your students also. These are just a few examples.

Books ought to be lent out

You should order the books which appeal to you and show them to your students as well. It is our habit to read a book and keep it away without informing others about it. We do this because if we did inform them, they might ask to borrow it. My dear brothers! If they ask, then lend it to them. After all, knowledge has come down to us so that it can be proliferated. What is the use in hoarding it?

A reading room in Masjid-e-ʿĀ'ishah

There is a room which is attached to this masjid. I have made the intention to place all my personal books in it.[1] I will then give the keys to this room to the ʿulamā' who are teaching here. If I go back to Toronto and someone wants to read any of the books which are in that room, the ʿulamā' must open the room and allow the ʿālim to read. No one will go to my house in my absence, while anyone could go to that reading room in the masjid. It may well happen that an ʿālim will come to the masjid for salāh and he has an hour or so of free time. He could go to that room and read something. Alternatively a visitor may pass by, and he will see what books are available.

A comparison between two lexicons

Our madāris generally have *al-Mufradāt* of Imām Rāghib. Those who are teaching *Tafsīr Jalālayn* or the

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[1] All praise is due to Allāh *taʿālā*, Hadrat had left all his books in this room in Masjid-e-ʿĀ'ishah. People benefited from them for many years. When the Majmaʿ ash-Shaykh ʿAbdullāh al-Kāpaudrawī was established in Jāmiʿah Qāsimīyyah ʿArabīyyah in Kharor, all the books were transferred there. These books are now quenching the thirst of those who are thirsty for knowledge and literature.

translation of the Qur'ān ought to have *al-Mufradāt*. Recently, a Syrian scholar prepared a book titled *al-Muʿjam al-Mufahras Li Alfāz al-Qur'ān al-Karīm* which is along the lines of *al-Mufradāt*. I compared the two and observed that the *al-Muʿjam* contains more information. The author occasionally quotes pre-Islamic poetry to explain certain words. If we do not obtain this book, we will confine ourselves to *al-Mufradāt*. But if we check the other book as well, we will develop the capability to analyze. Knowledge cannot be stagnant; it has to progress. When a person is widely read, he constantly searches for new horizons. The more we read, the easier it will become for us to explain an issue or a ruling.

A piece of advice from Hadrat Muftī Saʿīd Pālanpūrī Sāhib

Hadrat Maulānā Saʿīd Ahmad Sāhib Pālanpūrī *dāmat barakātuhum* is the present Shaykh al-Hadīth of Dār al-ʿUlūm Deoband. May Allāh *taʿālā* reward him abundantly. He is a man of insight. Just recently he sent me the fifth volume of his commentary of *Tirmidhī Sharīf*. He writes that when teachers are teaching a book, e.g. *Hidāyah an-Nahw*, they must not restrict themselves to the marginal notes of *Hidāyah an-Nahw*. Instead, they must also check books which are above and below it. For example *Qatr an-Nadā* and *Sharh Shudhūr adh-Dhahab*. Thus, whichever book a teacher is teaching, he must consult the related book which is taught in the following year and the preceding year. In this way, the teacher will learn the manner in which a certain point is explained in the other books. *Hidāyah an-Nahw* will explain it in a certain way, while *Qatr an-Nadā* and *Sharh Shudhūr adh-Dhahab* may explain it differently. In this way, the teacher will learn the way ahead.

An analysis of *an-Nahw al-Wādih*

Then you get *an-Nahw al-Wādih Li ath-Thānawīyyah* and *an-Nahw al-Wādih Li al-Ibtidā'īyyah* (names of two Arabic grammar books). If you check *an-Nahw al-Wādih Li ath-Thānawīyyah*, you will find that it contains all the rules which are mentioned in *Hidāyah an-Nahw*. However, a special feature of *an-Nahw al-Wādih Li ath-Thānawīyyah* is that for each rule, a few examples are first given. The rule related to the rule is then explained. This is followed by *al-Qāʿidah* – which is the essence of the rule in one or two lines. An effort is made to ensure that the rule is not too long so that it becomes easy for a student to remember it.

For example, what is a *jumlah ismīyyah*? It states:

كل جملة ابتدأت باسم فهي جملة إسمية

This is a rule which is encapsulated in a small sentence so that a student can memorize it. As long as he is living, the student will remember. Or take the example of a verbal sentence:

كل جلمة ابتدأت بفعل فهي جملة فعلية

These are short sentences which a student can memorize, and he should be made to memorize them. The fact of the matter is that we do not make them memorize these rules, so they do not know them. After the *al-Qāʿidah*, the book contains several exercises. You may continue teaching *Hidāyah an-Nahw* or *Kāfiyah* if you have these books in your syllabus [but you should certainly consult other books like *an-Nahw al-Wādih*].

The fundamental element is the teacher; not the book

Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* had said on one occasion: "Maulānā! A book is not the essence. Whether a book is simple or difficult, if a teacher is capable, he will develop an affinity for the book in the mind of the student. Sayyid Sāhib (Sayyid Sulaymān Nadwī *rahimahullāh*) had reached this conclusion after a long experience in this field. Our Sayyid Sāhib said to us: 'Maulānā! The teacher is the fundamental element. If he has the capabilities, he will get a student interested in any book.'" If the teacher himself has no capabilities in him, and he merely looks at one or two Urdu books and then teaches, then he himself will not be satisfied.

Maulānā Khayr ar-Rahmān Sāhib was one of our teachers when we were studying in Dhābel. He used to say to us occasionally: "When I don't understand a point in the text and look at the marginal notes for further clarification, then the 'wretched' marginal notes are just as difficult to understand." He was a Pathān so he used to make statements of this nature.

This is why it is necessary to consult other books in addition to the marginal notes. It may well be that the point which you are looking for is in a book which is taught in a higher class. It is important to consult the textbooks of the higher classes so that you will learn what is written in it and how a certain point is explained there.

My dear brothers! In order to do this, we will have to make extra efforts; we will have to stay awake at night. Why is it that we merely check one or two points superficially, teach them to our students, and then ask them to learn those points? You then say to

them that you will test them tomorrow. When tomorrow comes, you test one or two students and leave out the rest. This is not right. You have to test them thoroughly.

Our teachers used to keep the students attentive

Maulānā Fadl ar-Rahmān Sāhib *rahimahullāh* used to teach us *Hidāyah Ākhirayn*. May Allāh *taʿālā* reward him and fill his grave with light. His style of teaching was that while delivering a lesson, he would stop suddenly. He would then ask the students: "Tell me, what did I explain to this point?" This was also the methodology of Maulānā Sayyid Hasan Sāhib *rahimahullāh* in Deoband. Maulānā Fadl ar-Rahmān Sāhib *rahimahullāh* would teach for 15-20 minutes, and stop suddenly. He would then address the students: "Children, tell me what did I say up to now? Just give me a few points." Now if a student's mind is not in the class, he will not be able to say anything. He would ask a student: "What did you understand? You are wasting my time. I remained awake until 2am, preparing for this lesson, while you are listening to the lesson so absent-mindedly that you cannot even tell me what I explained a few moments ago!?"

He used to reprimand the students sternly. In this way, they had to listen attentively because they did not know when he would suddenly stop the lesson and ask them to explain.

The same was the practice of Maulānā Sayyid Hasan Sāhib *rahimahullāh* in Deoband. While teaching, he would stop suddenly and ask: "Tell me what did I just say?" This used to happen in the higher classes. I am speaking about the classes which were studying *Hidāyah Ākhirayn* and *Mishkāt*. Consequently, we had to be fully alert when listening to the lesson. If – by

chance – anyone looked at the clock, that was like a doomsday for the student. He would ask: "I see, you are looking at the clock!? You have no concern for the lesson? You are more worried about the time when you will get a break? Is this why you have come here to study?" He would scold the students in such a manner that if anyone really needed to look at the time, he would extend his hand surreptitiously under the desk, and look at the time. Students, are nevertheless quite adept at such thievery. However, what I want to demonstrate to you is the concern with which he taught so that students are able to understand the lesson.

May Allāh *taʿālā* reward you with the best of rewards.

Note: Hadrat Mufakkir-e-Millat's talk ended here. Resolutions and decisions were then passed. Hadrat then delivered the following concluding speech:

Teachers must be personal supervisors

Dear friends! This assembly has prolonged quite a bit. We seek your pardon. You are probably tired. I have a few points to make at the end. I request that each madrasah have a system for the teachers. There must be an assembly in which the teachers meet at least once a month. They must evaluate the situation for the past one month. Check how the syllabus is progressing. You will have to undertake this supervision by yourself because people cannot be called from distant places all the time. Maulānā just said that there has to be constant analyzing with the administration. If the teachers are prepared to do this, all issues will come within their control.

The other point is that teachers must habituate themselves to reading. There are many useful and beneficial books which are available to us. Obtain

them, read them, and constantly apprise your students about those books. If you present books a few times to your students, they will become accustomed to them and their minds will be attached to reading. It is necessary to develop their minds. There is a general complaint of disinterest and apathy among our students. Now who is going to remove that apathy? No one apart from us can do that. It is our duty and our responsibility to train and tutor our students.

Supervisory committee

A supervisory committee has been set up. Some of you suggested that the ‘ulamā’ of our state need supervision. We felt that this is a very good suggestion. We have therefore set up a committee comprising of:

Muftī Ahmad Khānpūrī *dāmat barakātuhum* whom Allāh *taʿālā* blessed with many excellent capabilities. He is also a Sufi master who benefited tremendously from Hadrat Muftī [Mahmūd] Gangohī *rahimahullāh.* He has very good academic capabilities.

Maulānā Ahmad Sāhib Dewlawī whom I appointed because he is a vibrant and energetic personality.

Muftī Ibrāhīm Sāhib Āchaudī who is a man of immense experience.

Maulānā Iqbāl Sāhib Tankārwī and Maulānā Yāsīn Sāhib.

In this way, we have covered northern Gujarat, central Gujarat, and the regions which are around us. These are the five who have been selected. It is not necessary to restrict the committee to this number. If there is a need, we could incorporate others. These seniors must go and check on all the madāris at least twice a year.

They could go themselves or appoint someone to go on their behalf to see how each madrasah is operating.

Syllabus coverage for each month

One of the points which we discussed was the syllabus. This is extremely important. Imagine that the month of <u>h</u>ajj has arrived and only two narrations of *Bukhārī Sharīf* have been completed! This is most unfortunate. Books are not being completed. I went to one madrasah when the annual exam was quite close. It was the month of Jumādā ath-Thāniyah, and only about 80 pages had been completed. My dear brothers! Imagine only 80 pages have been completed whereas the book ought to be completed by the month of Rajab. Anyone who wants, can go and check if I am wrong in what I am saying. A syllabus had been printed in Sahāranpūr. At the end of the booklet, there is a page which contains the extent which ought to be completed at the end of each month. You may make a few changes to it based on your local conditions. If any matter is not discussed in the teacher's *anjuman*, you must consult others about it and decide on the syllabus coverage. You must then check if the required number of pages are being completed each month or not.

Convey our message to madrasah administrators

Another important matter is to check each class. For example, there are 20-30 students in a class. Identify the weak students and think of ways to remove their weakness. The teachers must meet and discuss these matters. We have to be concerned about working in this manner. I request you to convey this message of ours to your respective principals. Communicate today's discussions to them. Two or three teachers from each madrasah are present here. When they

return to their respective madāris, they must make efforts to assemble the other teachers and convey to them whatever we discussed today. Our work cannot progress if we do not show some concern. We will have to understand and realize our responsibilities. The community is giving us large sums of money. We will therefore have to gauge our accountability to Allāh *taʿālā* and support this work accordingly. Furthermore, we will also request our seniors to advise us. May Allāh *taʿālā* accept your coming here. May Allāh *taʿālā* cause good results to come out of it. If some sort of concern is developed in our madāris, then – inshā Allāh – we will produce good students.

Discussions for your destruction are held in the skies

The ummat needs good students. The conditions are very dangerous. There is no need for me to explain the situations which are presently being experienced by the Muslim ummat. Various means are being adopted to wipe us out. Discussions are being held on parliamentary levels especially against our special circle [of ʿulamā']. A Maulānā from England came to meet me recently. He was quite close to the former Minister of Internal Affairs of England. Both of them are from Blackburn. Incidentally, he could not meet me. When he returned, he said to my son, Ismāʿīl: "I was saddened over the fact that I was unable to meet your father. I wanted to convey to him some of the discussions which I had with Jack Stokes.

> Discussions for your destruction are held in the skies.

He related that there are deliberations on a governmental level on how to cause the downfall of the Deobandīs. Various types of books are promoted in

the Arab countries against us [Deobandīs] so that the entire mindset of the people may shift away from us. They have realized that if there are 'ulamā' on the truth, it is the Deobandīs. It is the Deobandīs who always fought against colonialism, and it is they who wiped out false creeds and movements. If there is any one group which laid down its life for the truth, it is the Deobandīs. They [the British] have understood and realized this. This is why they are trying to impose themselves over us.

We have to understand the forces which are working against us, and how to prepare our students and make them resolute. There is an entire conspiracy to weaken tauhīd and to separate our youth from Rasūlullāh *sallallāhu 'alayhi wa sallam*. These cartoons which are published in the newspapers are there solely to stir misunderstandings in the minds of our youth towards Rasūlullāh *sallallāhu 'alayhi wa sallam*. It is extremely important for us to realize this.

Invite to tauhīd and risālat

This is why I say that before the students go home for their holidays, they must be taught to deliver talks on tauhīd and love for Rasūlullāh *sallallāhu 'alayhi wa sallam*. These two [tauhīd and risālat] are part and parcel of us. Hadrat Maulānā Abul Hasan 'Alī Nadwī *rahimahullāh* addressed the Arab youth in Makkah in 1951. He said to them:

إن سيدنا محمدا صلى الله عليه وسلم هو روح العالم العربي والإسلامي

Our master, Muhammad sallallāhu 'alayhi wa sallam, is the soul of the Arab and Islamic world.

He said to them: "O Arab youth! You must realize that Muhammad *sallallāhu 'alayhi wa sallam* is the soul of

the Arab and Islamic world. If your link with his becomes weak, you will be destroyed.”

We have to strengthen our bond with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This point must be settled in the heart of every student that Rasūlullāh’s presence is not restricted to borders and limits. It is through Muhammad *sallallāhu ʿalayhi wa sallam* that the Arab world is in existence.

Understand this point well, that our mission and the work of our madāris is to strengthen tauhīd and to embed conviction in Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the hearts of the public. The people must be convinced that the salvation of the entire humanity lies in following Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Just the other day I read an article in one of the Gujarati newspapers. I cut the article and kept it in my pocket. A man in Gujarat got his son educated to the extent that he became a senior judge. After this, he was appointed to a very high post. After being appointed to this post, he sent his father to an old age home.

An absence of moral education

Because there is no moral and ethical education, people are sending their parents off to old age homes. The same article contains the story of a wife who said to her judge-husband: “There is no need for this old man here. Send him to an old age home.” The writer of the article says that when he went to visit the old man at the old age home, he burst out crying. He writes further that such and such are the rights of parents in the Hindu religion. The essence of it was the need for moral education. Now I ask you, who is going to impart moral education? The greatest teacher of moral

education in the world is none other than Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. He himself said:

إنما بعثت لأتمم مكارم الأخلاق[1]

I have been commissioned to perfect noble character.

When there is moral degeneration in a community, it divests itself of all importance.

Good character confers progress

The poet, Shauqī, said:

إنما الأمم بالأخلاق – فإذا ذهبت أخلاقهم ذهبوا

Nations progress through good character. When their good character leaves them, they are wiped out.

We have to create this in our children for the continued existence of our nation. They must be prepared to make sacrifices and to bear every type of hardship. I conveyed the same message to the students of whichever madrasah I went to in the recent past. I told them what our attitude ought to be. An Arab poet conveyed it as follows while addressing Allāh *taʿālā*:

فليتك تحلو والحياة مريرة – وليتك ترضى والأنام غضاب[2]

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[1] المستدرك للحاكم: ج ٢، ص ٦٧٠، رقم الحديث: ٤٢٢١.

[2] These couplets were compiled by Abū Firās Hamdānī which he addressed to his cousin, Sayf ad-Daulah Hamdānī. The second couplet reads as follows:

وليب الذي بيني وبينك عامر – وبيني وبين العالمين خراب

O Allāh! I wish my relationship with You is sweet, even if life is bitter. I wish You are happy with me even if the people are displeased with me.

إذا صح منك الود يا غاية المنى – فكل الذي فوق التراب تراب

O the peak of our wishes! If our bond with You is correct, then everything on this earth is not any more important than soil.

This is a beautiful poem. If only this point could settle in the minds of our students that this world is of no importance to us. The most important thing is how we can please Allāh *taʿālā*, and how we can sacrifice ourselves for Allāh's Dīn.

A ground-breaking statement

Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* wrote that Hadrat Abū Bakr *radiyallāhu ʿanhu* said:

If only the distance between you and me was fully inhabited, while the distance between me and the world was deserted.

Abū Mansūr Thaʿālabī quotes these couplets of Abū Firās in *Yatīmah ad-Dahr*, p. 21. However, he quotes the first part of the second couplet as follows:

إذا صح منك الود فالكل هيّن

If our bond with You is correct, then everything else is of no significance.

It is quoted in *Qirā ad-Dayf*, p. 95 in the same way. However, in the collection of Shaykh ʿAbd al-Ghanī ibn Ismāʿīl ibn ʿAbd al-Ghanī Nāblusī Dimishqī Naqshbandī (d. 1050 A.H.), these couplets are quoted as above. We learn from this that he changed the couplets of Abū Firās Hamdānī slightly and addressed them to Allāh *taʿālā.* (Ismāʿīl, may Allāh pardon him).

أينقص الدين وأنا حي؟

Can I allow any defect to come into Dīn while I am alive?

Hadrat Maulānā *rahimahullāh* added: “This statement ought to be written in gold. Every believer ought to engrave it on his heart.”

There is a need to embed it in our hearts. How can we ever allow any defects and shortcomings to creep into Dīn while we are alive? We have to die for this, we will have to worry about it. We will have to go to the people and explain to them how to live their lives. We will have to create a concern in them. May Allāh *taʿālā* inspire us all.

Final message

My dear friends! We must spend every minute of our remaining lives. This is a very valuable asset [students] which the community which placed in our hands. For Allāh’s sake, do not let it go to waste. This is the message of today’s meeting. The message is that when you go back to your madāris, you must establish a teacher’s *anjuman*. This supervisory committee has been formed. Inshā Allāh when Hadrat Muftī Sāhib returns from hajj, I will speak to him and we will expand this work. We must continue exchanging views. This is why we recorded the addresses of everyone who has attended. May Allāh *taʿālā* accept. Āmīn.

Apology

I have taken a lot of your time. I apologize to you. These were a few points which were in my mind and I conveyed them to you. I now request those who have come with recommendations to present them. We will

give five minutes to each person. There is no need for any introductions and preludes. Kindly present the necessary points. You probably noted several of the things which I already spoke about. That is in its place. Kindly present what you have to. So many 'ulamā' are here. I am certain that they have some very good points to make which will be of use to all of us.

May Allāh *taʿālā* accept and may He inspire us to work as concerned inviters to Allāh *taʿālā*.

وآخر دعوانا أن الحمد لله رب العالمين

Achieving progress by severing one's link from the seniors is only a dream and a delusion

Hadrat Mufakkir-e-Millat delivered this talk on 22 November 2016 in the masjid of Jāmiʿah Qāsimīyyah ʿArabīyyah, Kharor. About 1 200 senior ʿulamā' of Gujarat had attended this lecture. It is now presented to the reader.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين الهادي إلى الصراط المستقيم، والصلاة والسلام على النبي الأمي الذي بعث رحمة للعالمين، وعلى اله وأصحابه الطيبين الطاهرين، ومن تبعهم بإحسان إلى يوم الدين. أما بعد!

فقد قال رسول الله صلى الله عليه وسلم: العلماء ورثة الأنبياء.[1]

Our honourable Hadrat Maulānā Muftī Ahmad Khānpūrī Sāhib *dāmat barakātuhum*, 'ulamā' from various madāris, and beloved brothers from Gujarat!

First of all I am most grateful to all of you for having attended despite your many occupations, and for having stopped your lessons to come here. May Allāh *taʿālā* accept your coming. Āmīn.

Our circle is very restricted

I have inconvenienced you to come here despite your many occupations because a certain matter has been worrying me for quite some time. We have about 60 dār al-'ulūms in our Gujarat, but the impression which I get is that our 'ulamā' are passing their lives in a very restricted and limited manner. They have confined themselves to a very small border.

Absence of high aspirations

My dear friends! I am not qualified to steer senior 'ulamā' like you. However, Allāh *taʿālā* gave me the

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[1] أبو داؤد: ٣٦٤٣، الترمذي: ٢٦٨٢.

opportunity to remain in the company of certain senior ‘ulamā’ and saints, and the chance to study and read the lives of some seniors. Consequently, my heart feels that our madāris and their graduates do not have high aspirations. This is my perception, and I could be wrong. The restlessness and concern which were in the hearts of our seniors, and the manner in which they sacrificed for the Dīn are no longer found in our ‘ulamā’ today.

The sailors who can steer the ship in stormy waters

At present, from America to China, and Australia to Russia – everywhere – plans are made on how to put an end to Islam, how to cause the downfall of Muslims, and how to develop an inferiority complex in them. Formal schemes are plotted to this end, and our Muslim countries are attacked and destroyed over false claims and false excuses. Baghdad has been destroyed brick after brick. Libya and Afghanistan have been ruined. Over two million innocent civilians have been killed in Syria. As for the situation in our own country, it is well known to you. You know the direction in which they want to take us, and how new programmes are presented on a daily basis. In the presence of these conditions, if there is anyone who can do the most work then it is our ‘ulamā’. It is only the ‘ulamā’ who can save the ummat. And only those ‘ulamā’ who are fully aware of contemporary conditions. As for those ‘ulamā’ who have no idea as to how our senior ‘ulamā’ handled past situations and challenges, they will not be able to fulfil this responsibility.

That saint turned the tables

During the rule of King Akbar, efforts were made to proliferate Dīn-e-Ilāhī[1] throughout the country. Subsequently, there was no hope for the future existence of Islam because the full force of the Moghul Sultanate was being used for the propagation of this new religion. However, there was a servant of Allāh *taʿālā* in Sarhind who was inviting the princes and royalty through his letters. He also invited the poor, and drew the attention of the ʿulamā'. He warned them of their heedlessness. In short, he addressed every level of society. He did not fight against the government. Instead, he strove to change the mindset and prepared a new generation. Hadrat [Sarhindī *rahimahullāh*] sent his khulafā' to different regions of India. This was a very silent effort. No sooner Jahāngīr came to power, the scene changed. The British were left baffled – if Akbar did what he did, how did the tables turn!? How did these people return to Islam? They could not work out that it was that fakir of Sarhind who was able to achieve this. Allāh *taʿālā* had blessed him with deep knowledge. He had a very strong bond with Allāh *taʿālā* and he followed the Sunnat strictly. He strove to the extent that Islam became firmly entrenched in this country.

The mission of Hadrat Nānautwī

The British then came into power and there was widespread massacring. Corpses of ʿulamā' were hung on trees and the Muslim public was forced into the pit of hopelessness and despair. The auqāf were terminated and large tracts of land belonging to the Muslims were seized without their being able to do

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[1] A conglomeration of Islam, Hinduism and other religions.

anything about it. Our seniors tried to fight the British on the battlefield of Shāmlī but could not succeed. They turned their direction immediately and decided that this is not the time to fight the enemy with arms and weapons. A madrasah was established in Deoband to fight this superpower. Such individuals were trained in whom hatred for the British and their rule was deeply embedded.

They worked on different fronts. On one front they had debates against the priests and utterly defeated them. They were forced to flee. On the other front, they wrote books and began the task of establishing madāris through the length and breadth of India. The foundation for Dār al-ʿUlūm Deoband was first laid. This was followed by Maẕāhir al-ʿUlūm in Sahāranpūr. Madāris were also established in Amroha and Murādābād. H̱aḏrat Nānautwī *raẖimahullāh* wanted to establish madāris everywhere so that he could prepare individuals and scholars who are embellished with current conditions, and are then prepared to devote their lives for the fight against the enemies of Islam.

Who are our pious predecessors?

We have many madāris here. My perception about our teachers and students is that they do not do any reading. They know nothing about our elders and seniors. A situation of this nature certainly does not bode well for us.

The thought came to my mind that they should be given the biographies of our seniors. By reading them, they will learn who H̱aḏrat Muftī Kifāyatullāh S̱āẖib *raẖimahullāh* was and what work he did? Who was H̱aḏrat Madanī *raẖimahullāh* and how he lived his life? What were the contributions of H̱aḏrat Shaykh al-Hind Maulānā Maẖmūd al-H̱asan *raẖimahullāh*?

Hadrat Thānwī *rahimahullāh* said with reference to him: "The people have reduced the status of our Shaykh. People refer to him as Shaykh al-Hind whereas he was Shaykh al-'Ālam." When a student of one of the higher classes was asked: "Who was Shaykh al-Hind?" He replied: "He was the father of Maulānā Madanī." If this is the condition of the madāris and 'ulamā' that they don't even know who Shaykh al-Hind was, how will they be able to make similar contributions?

The British knew who Shaykh al-Hind *rahimahullāh* was. When Hadrat Bannūrī *rahimahullāh* was in Dhābel, we heard him saying: "The British used to say in their meetings that a three and half foot Maulwī caused their empire to totter." What was he like and how deep was his knowledge? He imbibed everything from his teacher. He used to say: "My teacher [Hadrat Nānautwī *rahimahullāh*] did not establish this madrasah so that people merely study here and depart. Rather, it has a different objective." Hadrat Shaykh al-Hind *rahimahullāh* devoted his entire life for the fulfilment of that objective. He wore out his physical body for it. When he returned from Malta in 1920 and passed away, the people realized that he had nothing but bones left in his body. Why did he do all this? He was, after all, a senior Shaykh al-Hadīth. He was offered high-paying jobs but he declined all of them.

I recall an incident which I personally observed. It was the year when I was studying *Kanz ad-Daqā'iq*. Hadrat Shaykh al-Hadīth [Maulānā Zakarīyyā *rahimahullāh*], Hadrat Rā'ī Pūrī *rahimahullāh* and a few other senior personalities came to Deoband. I was sitting in one corner in the guest-house. They addressed Hadrat Madanī *rahimahullāh* in a very subdued tone: "Hadrat!

You are gone quite old now. You should remain in one place and carry out the work of tasawwuf, bayʿat and teaching. You should stop travelling.” Hadrat Madanī *rahimahullāh* smiled, mentioned the names of five personalities and said that they continued travelling until the end of their lives. He added: “Bearing in mind the present situation in India, how can I sit at home?”

I cannot desert the Muslims of India

His brother, Shaykh Mahmūd Sāhib was a very wealthy person in Madīnah Munawwarah. He came to India after independence and said to his brother [Hadrat Madanī *rahimahullāh*]: “Hadrat! India is now independent. You have succeeded in your efforts to get rid off the British from India. You should now come and join me in Madīnah Munawwarah. I am making arrangements for a ship to take the entire family to Madīnah. Your work here [in India] is accomplished.”

Hadrat Madanī *rahimahullāh* sighed deeply and said: “Mahmūd! I cannot leave the poor Muslims of India.” He replied: “Hadrat! If you come to Madīnah, you will be able to visit the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* every day and offer salām to him.” Hadrat *rahimahullāh* replied: “All praise is due to Allāh *taʿālā*, I am enjoying these things while I am here.”

> The image of the beloved is in the mirror of my heart. When I lower my head slightly, I see him.

Hadrat Madanī’s sobbing at the time of sehrī

Hadrat Madanī *rahimahullāh* was over 80 years old and suffered severely in his legs. He was taken from Kausārī on an ox-wagon. There were no cars in those days. He delivered a lecture at night. A huge crowd

had assembled. H͟ad͟rat *rah͟imahullāh* returned at 1am. A few students were with us and they began attending to H͟ad͟rat and seeing to his needs. He said to us: "Go and take a rest. Why are you embarrassing me in this way?" H͟ad͟rat *rah͟imahullāh* repeated his instruction after a short while and everyone left. I am relating to you what I saw with my own eyes. Janāb H͟āfiz͟ Muh͟ammad S͟āh͟ib was the special attendant of H͟ad͟rat *rah͟imahullāh*. I humbly pleaded to him to allow me to sleep over in the same room. A lantern was lit and I went to sleep silently in one corner. H͟āfiz͟ Muh͟ammad S͟āh͟ib said to me: "If you cough, H͟ad͟rat will get angry. I am saying this because H͟ad͟rat instructed me to ask everyone to leave the room."

When everyone left, Shaykh al-Islam *rah͟imahullāh* who was 80 years old at the time said: "H͟āfiz͟jī! Fold this bed and keep it down." It was an expensive type of bedding with a sheet and pillow. Despite this, H͟ad͟rat asked him to remove it and place it one side. He then brought his bedding which he had carried from Deoband. It comprised of a coarse sheet which he spread onto the ground, took out a leather pillow and lied down. I was astonished and thought to myself: Why does he not want to sleep on such an expensive bed? I then heard some sounds at about 3am. I got up with a fright. I saw H͟ad͟rat *rah͟imahullāh* in prostration on his prayer mat, and he was sobbing and crying. When I saw this scene, I understood the meaning of the words:

أزيز المرجل[١]

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[1] سنن النسائي: ١٢١٤.

[This is a description of the crying of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* – like the sound made by a cauldron when water is boiling in it].

He was a senior imām, but he was an embodiment of simplicity

He was so firm in knowledge that he used to teach in Madīnah Munawwarah. When he was on the political arena, he spent time in jails and prisons. We were travelling from Jambūsar in a small vehicle. H̲ad̲rat *rah̲imahullāh* said to us: "The British had cast us into various prisons, but I was tortured the most in the prison of your [Gurajati] Ah̲madābād." He bore the torments of prison life and was prepared to eat dry bread.

Despite all this, the students of H̲ad̲rat Nānautwī *rah̲imahullāh* held on firmly to the message which their teacher gave to them. H̲ad̲rat Shaykh al-Hind *rah̲imahullāh* held on firmly to the message of H̲ad̲rat Nānautwī *rah̲imahullāh*. He embedded in the minds of all his students what H̲ad̲rat Nānautwī *rah̲imahullāh* expected of them. This is why H̲ad̲rat Maulānā Manāz̲ir Ah̲san Gīlānī *rah̲imahullāh* used to refer to him as:

الإمام الأكبر

In one of the books which H̲ad̲rat Maulānā Manāz̲ir Ah̲san Gīlānī *rah̲imahullāh* wrote, he refers to H̲ad̲rat Nānautwī *rah̲imahullāh* as:

الإمام الأكبر محمد قاسم النانوتوي

The great leader, Muh̲ammad Qāsim an-Nānautwī.

How many students there are in our madāris who know nothing about the services which were rendered

by Hadrat Nānautwī *rahimahullāh*. What was his approach? In what different fields did he work? How simple he was? His simplicity can be gauged from this one incident. He emerged from one station, and a policeman was standing there. The policeman thought to himself that this is a villager, so he called him and said: "Carry this luggage of mine." Hadrat replied: "Very well." He placed the policeman's luggage on his head and was walking along with him. On the way, the people who had come to receive Hadrat noticed Hadrat walking with luggage on his head. The people came to him and began apologizing. When the policeman saw this, he got excited and thought to himself that this man seems to be someone senior. Hadrat said to the people who came to receive him: "Don't say anything to him [the policeman]. He was feeling weak, so he asked me to carry his luggage for him. And I carried it for him." Such was *imām-e-akbar* – the great leader.

Our disinterest

My dear friends! What can I tell you about who our seniors were? First of all we don't even read. And when we send books to you, we don't receive any acknowledgement of receiving them. Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* wrote a few articles on Hadrat Madanī *rahimahullāh*. These have been printed in a book titled *Tadhkirah Shaykh al-Islam*. I ordered 50 copies and sent them to the madāris so that they will at least read what Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* has to say about Hadrat Madanī *rahimahullāh*. Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* repeatedly said that people consider Hadrat Madanī to be a political leader, but the fact is that his status was much higher than that.

The practice of writing continues, and so does the labour of the stone-mill

There is no limit to the oppression and tyranny which were unleashed on this country after 1857. Large numbers of 'ulamā' were hanged. Muslims were not prepared to utter a single word because of the fear which they experienced. Despair had permeated the entire country. The Muslims had become completely subdued and overwhelmed. In such a situation, a handful of 'ulamā' stood up to blow a new spirit in the corpse of India. Maulānā Zafar 'Alī Sāhib stood up in Punjab and he initiated the periodical *Zamīndār*. Ask our students if they know anything about the editor of *Zamīndār*. Ask them about his efforts in the Punjab. Ask them if they heard of Maulānā Hasrat Mauhānī and his contribution to awakening the Muslims of India. What tyrannies were imposed on him! He was cast into prison. A huge heap of grain would be given to him, and the British would say to him: "Maulwī! Grind this grain or else you will suffer even more." Imagine Maulānā Hasrat Mauhānī turning a mill-stone while he was such a senior graduate of 'Alī Garh University and an illustrious poet of India. He writes a couplet with coal:

> The practice of writing continues, and so does the labour of the stone-mill. Just marvel at the conflicting temperaments of Hasrat!

A person dressed in rags becomes a member of parliament

Who was Hasrat Mauhānī? Where did he hail from? Do you know the type of life he led when he was freed and became a member of parliament? He used to place his clothes in a cloth bag, go to the masjid and

sleep on the floor. When he went to the parliament the first time, he received an allowance which members of parliament normally receive. He said: "I do not want it." Jawaharlal Nehru said to Maulānā Hifz ar-Rahmān Sāhib: "Try and convince Maulānā. If he is not going to accept, in which account are we going to keep his allowance?" Do our people know that Hasrat Mauhānī declined the allowance? Do our ʿulamā' know that Hadrat Madanī *rahimahullāh* was given the title of Padma Bhushan[1] but he declined it and said: "We considered it our religious duty and took part in the fight for freedom." Our ʿulamā' do not know all this.

Jauhar and Āzād

Our ʿulamā' do not know how the writings of Abul Kalām Āzād had set the entire country aflame. His photographs used to appear in *al-Hilāl*. He used to attend the assemblies of Hadrat Shaykh al-Hind *rahimahullāh*. Someone whispered to him: "Hadrat, he is a man who poses for photographs!" Hadrat Shaykh al-Hind *rahimahullāh* replied: "Brother, let it be. We were sleeping, Abul Kalām woke us up."

Muhammad ʿAlī Jauhar used to publish the *Comrade* periodical. His English was of a very high standard. The British themselves would wait anxiously for the next issue. He had the opportunity to occupy the highest seat in the government. He was an Oxford graduate. His mother was a hāfizah (one who memorized the Qur'ān). He was in prison. She heard

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[1] The Padma Bhushan is the third highest civilian award in the Republic of India…Instituted on 2 January 1954, the award is given for "distinguished service of a high order… without distinction of race, occupation, position or sex". (Quoted from Wikipedia)

that the British were making efforts for some sort of peace agreement so she sent a message to her son in prison: "Mu<u>h</u>ammad ʿAlī! If you do anything which will be to the disadvantage of Islam, I will grab you with these old hands of mine and strangle you." How many among us have read the biography of Mu<u>h</u>ammad ʿAlī Jauhar? Who among us has studied the life of Abul Kalām Āzād?

Conflicts between civilizations

Just yesterday I informed our librarian that I brought 29 books on Abul Kalām Āzād and left them in the library. It really pains me when we present books to our ʿulamā', but they can find no time to read them. I gave a book to a certain Maulānā. When I met him after 20 days, I asked him: "I gave you a book; did you read it?" He replied: "I get no opportunity apart from Fridays." Twenty days passed but he still did not find an opportunity.

My dear friends! Nations cannot be led in this way. Remember! Never underestimate the times and situations which we are going through. Previously when there was corruption in countries, they used to be attacked. At present, there are conflicts throughout the world between Islam and falsehood. In Arabic this is referred to as:

الصراع الحضاري

In other words, conflict between civilizations. This is no ordinary matter. Nations of the world want to completely destroy the civilization and culture of Islam. They like immorality and nudity for themselves, so they want to propagate it throughout the world. Islam is the only obstacle in their path. It is the ʿulamā' who have always been stopping the masses

from committing these sins. A Maulānā S̲āh̲ib in England said to one of the youngsters that homosexuality is h̲arām, so a case was opened against the Maulānā.

Negligence can never be tolerated

Last year I was sitting in the Brussels airport. Maulānā Ismāʿīl S̲āh̲ib and his wife were with me. His wife was in purdah. A policeman was walking around near us and watching us. I realized that he will ask her to uncover her face. When he could no longer stand it, he came and said: "Please uncover your face." Their culture is being forced onto us. This is no small matter. Presently the entire world has become a small village. A small incident takes place in America and you come to know of it here within a short while. An incident occurs here in India. The people of the villages still do not know about it while it has already been relayed to the rest of the world. In such a situation, it can never be right for our ʿulamā' to be unaware of what's happening in the world, to be unaware of the lives of our elders, and the efforts which they made.

Just look at how H̲ad̲rat Mujaddid Alf Thānī *rah̲imahullāh* suppressed the tribulation of Akbar! Had it not been for H̲ad̲rat's efforts, we would not have been Muslims today. It was through the efforts of these seniors that Islam was revived. Has anyone from our ʿulamā' studied the *Maktūbāt*? The *Maktūbāt* has been translated into Urdu. Study the biography of H̲ad̲rat Mujaddīd S̲āh̲ib *rah̲imahullāh* and see how he protected Islam in this country.

Just look at how you raised the flag of Islam in India!

Then came the time of Hadrat Nānautwī *rahimahullāh*. When the British started massacring the Muslims, he established a small madrasah in Deoband. He first obliterated himself and then established the madrasah. He then trained individuals and established organizations which changed the face of India. Today the circle of Dār al-ʿUlūm Deoband has expanded to all the countries of the world. Zafar ʿAlī Khān composed the following couplet:

> O land of Deoband! May you remain green, lush and inhabited. Just look at how you raised the flag of Islam in India!

When I go to Deoband and read this couplet, I think to myself: Zafar ʿAlī went to America after that, or else, instead of the word "India", he would have said "the world".

The ʿulamā' alone can be the guides of the ummat

Whenever there was a need to guide and steer the Muslim nation, it was the ʿulamā' who did it. Today too, we have hopes in you that – Allāh willing – you will take care of the ummat. You will protect the ummat and you will preserve tauhīd. The movements against tauhīd in our country are of serious concern to us.

My dear friends! We have assembled here to place before you the pain of our heart. This is why I requested Maulānā Muhammad Hanīf Sāhib to assemble the ʿulamā' and to plead to them that – for Allāh's sake – get rid off the heedlessness and study the lives of our seniors.

Conveying knowledge

The following statement is quite common in the Arabic language:

مبادلة الثقافة

It means that if I know something, I must convey it to you. If you learn something, you must convey it to me. This becomes a means of spreading knowledge. If I come across a good book, it becomes my duty to read it and then convey it to someone else. He will pass it on to a third person who will then pass it on to a fourth person, and so on. It must not happen that I read a book and keep it to myself. Furthermore, a book should not be just read superficially. Study it carefully and see the conditions described in it.

Broad mindedness

Just the other day I was reading the book *Nuqūsh-e-ʿAzmat-e-Raftah* of Is-hāq Bhattī. He makes mention of Maulānā Dāwūd Ghaznī who was a very senior scholar of the Ahl-e-Hadīth. He and Hadrat Madanī *rahimahullāh* happened to be in a meeting of the Jamʿīyyat or the Congress. When it was the time for the maghrib salāh, Hadrat Madanī *rahimahullāh* said to him: "I request you to lead us in the salāh." He replied: "No Hadrat! How can I go forward in your presence?"

This is something for us to learn. Look at how our elders brought people together. There was no hatred in those days. They did not say: "He belongs to such and such group, we will not sit with him." You must develop broad-mindedness in you. In the present age you cannot achieve any work with narrow-mindedness. If anyone says anything which is good,

accept it. If it is bad, leave it. There's a famous Arabic saying:

خذ ما صفا ودع ما كدر

Take that which is pure, and leave aside that which is dirty.

May Allāh *ta'ālā* inspire us to be mindful of this when we are doing our work.

Wake up from this dream

It is my feeling – and I could be wrong about it – that our young 'ulamā' do not do any reading. Even when we want to make them read, they do not reply. I wrote a letter to Hadrat Madanī *rahimahullāh* on one occasion and he replied immediately. On another occasion I wrote a letter to Maulānā I'zāz 'Alī Sāhib *rahimahullāh* and he too replied immediately. Nowadays when we write letters, no one seems to reply. I think to myself, they are not replying probably because they have surpassed those seniors as well.

I wrote a letter in Shawwāl in which I listed some of my perceptions. I added: "I am sending these books, you must give them to five Maulānās who are near you, and ask them to read these books. They must then convey their impressions about the books to you. If you also have some views about the books, you must inform me so that we could set out some programme in this regard." I haven't received the reply to this day. I related this to Hadrat Maulānā Hanīf Sāhib. He said: "I suggest we assemble all the 'ulamā' here and earnestly plea to them that – for Allāh's sake – they must wake up.

What does this two-rakʽat-imām know?

The entire world has been demolished by the conspiracies of the West. They destroyed Libya. Syria has been cut up into pieces. Efforts and schemes are being plotted for the downfall of Turkey. An Islamic party had gained power in Egypt, it was removed, and a depraved person was appointed. Despite all this, we are not prepared to apply our minds. Do we not feel that we have to wake up now?

Remember well! Leadership cannot be acquired without knowledge. Only those people can lead a nation who have knowledge of the programmes and systems of their seniors before them; and they then adopt their ways.

There are so many of our students in the madāris who give up their studies in the first or second year, and go and become imāms in small villages. There are many like them in Punjab. Iqbāl must have seen such imāms when he said:

> What is a nation, and what does imāmat of nations entail? What does this two-rakʽat-imām know?

When Iqbāl said this, our ʽulamā' became angry and said that he has maligned the ʽulamā'. He is certainly not maligning our ʽulamā'. Instead, he is speaking about those imāms who know nothing. He is speaking about those who do not know who Hadrat Nānautwī *rahimahullāh* was and who Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* was. Iqbāl is speaking about those imāms.

Connected to Allāh with the heart, yet crying with eyes

Our seniors possessed firmness in knowledge, simplicity in temperament, and piety in their lives. All these are lacking today. Hadrat Shaykh [Maulānā Zakarīyyā Sāhib] wrote: "I have seen two seniors who used to cry profusely. One was my father, Maulānā Yahyā Sāhib, and the other was Hadrat Madanī *rahimahullāh*."

I did not see Hadrat Maulānā Yahyā Sāhib *rahimahullāh* but I certainly saw Hadrat Madanī *rahimahullāh* and how much he used to cry. On one occasion he went to a mango orchard. After maghrib, he stood beneath a mango tree and began performing salāh. Some people assembled because Hadrat was crying loudly. He became angry at those who had assembled there because they were disturbing his concentration. He then asked them to leave. He would sometimes cry under a tree and sometimes on a prayer mat. Just imagine! Such a great scholar who taught Hadīth in Madīnah Munawwarah! While teaching Hadīth, he would sometimes point towards the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and say:

قال صاحب هذا القبر

The one in this grave said…

What a scene that must have been!

Tread the path of resoluteness

Study the lives of these seniors. Look at their piety, their knowledge and their sacrifices! As long as these three qualities are not developed in us, we will not be able to rescue our nation from misery – that misery in

which the entire world is immersed. The conditions which are prevailing throughout the world are most dangerous. In the presence of such conditions, we will have to link ourselves to our seniors and tread the path of resoluteness in order to rescue our nation.

Be resolute and place your trust in Allāh

It is kufr to be despondent and to lose hope. Hadrat Maulānā Hifz ar-Rahmān Sāhib and Maulānā Āzād used to say: "First place your trust in Allāh *taʿālā* and then you can rely on yourself." No matter how unpleasant the conditions may be, everything is in the hands of Allāh *taʿālā*; not in the hands of any human. If you do not have confidence in your own self and you want to live your life by depending on others, then Maulānā Āzād used to say: I do not have any treatment for 300 million corpses. Those who depend and rely on others are corpses. We cannot rely on a certain group or a certain political party to do anything for us. No one is going to do anything for us. We will have to do it ourselves. You should therefore rely on your self.

There is no need for anxiety

Just a few days ago someone was saying that a member of Bhājpā said that by the year 2021 they will not allow a single Muslim and Christian to remain in India. I say, there is absolutely no need for anxiety and fear. Those who want to prattle may continue doing so. We have our Muslim organizations like the Jamʿīyyatul 'Ulamā'-e-Hind and the Muslim Personal Law Board. They are doing a lot of work in their respective fields. They are co-opting people from other levels and doing the work. We ought to help and support them. Our elders and seniors provided a strong platform for us. We ought to help them.

The need to publish a newspaper in our mother tongue

There is a need to awaken our people through the newspapers and periodicals. We have to give them solace and courage. We must develop in them the strength to combat conditions. The sad thing is that we do not have a single Gujarati newspaper. When Hadrat Maulānā Muftī Ahmad Sāhib Dewlah *dāmat barakātuhum* was in Bharūch, he had initiated a Gujarati newspaper by the name of *Fidā'-e-Millat*. It continued for some years and then closed down. Can we not produce even a four-page newsletter through which we can present our services to our people? If anyone does initiate something like this, we are not prepared to support him. We are very good at talking big things. It is also an act of worship to buy such newsletters and distribute them among our people.

Was it a calendar or a wedding card?

Just recently I received a wedding card. I estimate that each wedding card must have cost 150 rupees. When I first looked at it, I thought it was a calendar. But after looking at it carefully, I realized it was a wedding invitation. I placed my hand on my head in shame and thought to myself – just look at how our community is being destroyed! Our people do not have the money to send their children to school and to buy medicines for their sick ones, [yet we can waste so much of money on wedding cards]!? Is it not our ['ulamā'] responsibility to openly and categorically proclaim from the pulpits and ask: "O people! What are you doing? In which direction are you heading? Where are you wasting your money?"

Build factories which make Muslims independent

I went to Ahmadābād a few years ago. I went to the offices of *Gujarat Today*. They asked me: "Would you like to convey a message?" I replied: "Yes." I wrote down a message which they published. It stated: Together with masjid minarets, there is a need for factory chimneys. If a person can spend 7½ million rupees on a masjid minaret, someone should build a factory and give jobs to the poor.

Education and economic stability – two foundations of a nation

Hadrat Maulānā ʿAbd al-Qādir Rā'ipūrī *rahimahullāh* used to live in a small village. I was reading his biography. It was around the year 1950 when Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* went to meet him and said: "Maulānā! I am going to the Arab countries. I request you to make duʿā' for me." Hadrat Rā'ipūrī *rahimahullāh* said to him: "Tell those simple minded people to establish factories and to learn crafts. Tell them not to rely on American goods." I was astonished when I read this and thought to myself, this man is in a khānqāh but he has understood that a nation cannot come right if it does not set right its economic condition. To progress in the field of education and to set right its economic condition are the two foundations of a nation.

Become a mercy to the nation by serving it

Together with the above, you must have the concern to serve Allāh's creation. This ummat has come as a mercy to others, not to make things difficult for them. If a person is in distress – whether Muslim or Hindu – make efforts to remove his distress. If a person is thirsty, provide him with water. If he is hungry, give him food.

Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* used to do these things among the Makkans long before he became a Prophet. The books of Sīrat contain the following:

بينما هو يمشي في طريق مكة إذ سمع صوتا يقول آه آه، فالتفت يمينا وشمالا، فإذا هو عبد حبشي يرتعد من كثرة الحمى، فدخل عليه رسول الله صلى الله عليه وسلم وقال: ما لك؟

While Rasūlullāh s̲allallāhu ʿalayhi wa sallam was walking on one of the roads of Makkah, he heard a voice calling out in pain. He looked to his right and left. He noticed an Abyssinian slave trembling out of fever. Rasūlullāh s̲allallāhu ʿalayhi wa sallam went to him and asked: "What is the matter, O my brother?"

On one side you have an Abyssinian slave and on the other side you have Muh̲ammad *s̲allallāhu ʿalayhi wa sallam* – an Arab who belonged to one of the noblest of the Arab tribes. Despite this, he shows his concern for him. The slave replied: "My master is a tyrant. If I do not grind this grain, he will beat me." Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* asks him to move aside, takes the mill-stone in his hand and grinds the grain for him.

A study of the Sīrat is essential

We do not read the Sīrat books in the first place. Our first duty is to become conversant with the Sīrat. There is a new book on the Sīrat which contains lessons. The book is titled *as-Sīrah an-Nabawīyyah Durūs Wa ʿIbar*, and is written by Shaykh Mus̲t̲afā as-Sibāʿī *rah̲imahullāh.* He relates an incident and then tells us what lessons we can learn from it. When Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* did a certain thing, what was the result of it, and what lesson can

we take from it. There are various books on the Sīrat. Make a point of reading them. You will be able to gauge the type of revolution Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* caused in this world. He was all alone in Makkah while the entire world was immersed in the pitch darkness of unbelief. How did he work in such an environment?

Saʿīd Ramad̲ān Būt̲ī wrote a book on the Sīrat. Muh̲ammad Haykal wrote *H̲ayat-e-Muh̲ammad* which has been translated into English. I came across it in the library of Barbados. I did not see any other Sīrat book of any of our ʿulamāʾ in that library. Nor did I see any of them in the libraries of Zimbabwe and Canada. This is because our ʿulamāʾ do not even try to convey these books to the various libraries. On the other hand, I came across books of the Qadianis in almost every library. The reason why we do not do this is that we ourselves do not know what type of books need to be sent to these libraries. This is the heedlessness which has overwhelmed us. I request you – for Allāh's sake – give up this heedlessness. We want our young ʿulamāʾ to wake up and show some concern. You have to develop within you that yearning to find out how our seniors and elders served Dīn so that we too can follow in their footsteps.

Make it a habit to read the books of our seniors

There is the *H̲ayāt as̲-S̲ah̲ābah* of Maulānā Muh̲ammad Yūsuf S̲āh̲ib Kāndhlawī *rah̲imahullāh*. He compiled incidents from the lives of the S̲ah̲ābah *rad̲iyallāhu ʿanhum* after careful thinking and presented to us how the S̲ah̲ābah *rad̲iyallāhu ʿanhum* worked in this world. This is why it is read daily after ʿishā in the Markaz of Niz̲ām ad-Dīn. It was H̲ad̲rat's wish that this book be read all over India. The Arabs

have accepted this book and they wrote praiseworthy reviews on it.

Then there is *Tārīkh Daʿwat Wa ʿAzīmat* of Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*. When we read this book, we will learn how the ʿulamā' of every era steered the Muslim nation. It is essential for every ʿālim and every student to study this book. You must read *Tadhkirah Shāh Walī Allāh*. Hadrat Shāh Walī Allāh *rahimahullāh* was a Hadīth expert, a jurist, and we also find his political letters which have been published. Long before their arrival, he warned the Muslims of the British and the miseries which they will impose on them.

I may be teaching Hadīth and fiqh, and receiving a good salary. Well and good. But this is not our objective. We have to work and focus on the ummat. Earning a salary cannot be our only objective. Our elders were offered large sums of money but they refused and sufficed with 15 rupees a month.

Understand conditions by reading books

Read the books of these elders and develop courage like theirs. The point which makes me cry is that we do not read. I gave some books to a few ʿulamā'. Later on I asked them if they read the books. They replied: "We did not get an opportunity as yet." People like this cannot do any work. There is a need for ʿulamā' who have some concern and worry; who understand prevailing conditions by reading these books, and have knowledge about the history of our seniors and elders. We have to know what is happening currently, what movements there are, and why they failed. Take the Ikhwān [al-Muslimīn] as an example. Five million youngsters joined this movement. How did the enemy destroy them? Why did the movement of Sayyid

Ahmad Shahīd *rahimahullāh* not succeed? An Englishman writes about the movement of Sayyid Ahmad Shahīd *rahimahullāh* and says that our weapons could not do to him what our books did. They [the British] bought off some Maulwīs and got them to write books against Sayyid Ahmad Shahīd *rahimahullāh* which stated that he is a Wahhābī. Then they instigated the Pathans against him and caused certain regions to oppose him.

Plans for your destruction

A book by the title *ad-Deobandīyyah Wa 'Aqā'iduhā* has been published in the Arab countries. It is a very dangerous book written against the 'ulamā' of Deoband. I wrote a letter to Maulānā Sa'īd Ahmad [Pālanpūrī] Sāhib and Maulānā Arshad [Madanī] Sāhib saying that books of this nature are being written against Deoband. You must write an answer to them. The reason for their efforts against the Deobandīs is that they are the only danger which the Arabs perceive at the moment.

Every country has a group of thinkers. It is their work to think about the prevailing conditions in the world and to advise the government. I was reading a newspaper in Toronto in which there was a report about a thinking party in America. It wrote to the American president that if he wants to put an end to terrorism, he must make efforts to put an end to the 2 000 Deobandī madāris which are in Pakistan. Full efforts must also be made to put an end to their funding. The report also stated that the Deobandī madāris in Pakistan have Deoband as their centre, which is in India. A vigilant eye must be kept on it. This is the type of report this party of thinkers is giving to the American president. When I read this article, I thought to myself: Just look at the plans

which are made in America against Dār al-ʿUlūm Deoband! I made a photocopy of it and sent it to Maulānā Mahmūd Sāhib in the Jamʿīyyat office. I quoted the following line:

> Plans for your destruction are being mapped in the heavens.

Just look at where plans are being made against Dār al-ʿUlūm Deoband! And this book which was published in Arab world; it is also part of the same link – the ʿulamāʾ of Deoband must be so maligned that people start to hate Deoband and Deobandī ʿulamāʾ. The enemies have understood that if there is any group which can stand up against them, then it is those who are affiliated to Deoband; they are the progeny of Hadrat Nānautwī *rahimahullāh*. If you go to America for collections for your madrasah, no one will give you a cheque because the person who issues such a cheque will become a subject of investigation by the government. You cannot give any money to any madrasah. It is even becoming difficult to make cash donations.

We can even teach under trees

They have understood all this very well. This is why an announcement has been made in Pakistan that the sources of funding of the madāris must be shut down. The administrator of Wifāq al-Madāris of Pakistan clearly stated: "We are not scared. We are from the progeny of those seniors who used to teach under trees. If you will refuse these large buildings of ours from operating, not a problem. We will teach under trees." This is the type of resilience we have to create in our children. The lessons which we teach are our fundamental duties. We have to do the additional thing of changing the mindset to prepare such people.

An excellent means for proliferating knowledge and civilization

In order for us to prepare sound individuals, it is necessary for us to know the prevailing conditions. Yes, it is a different matter that every one of us cannot buy many books. An excellent way of overcoming this is for us to exchange and share knowledge. If I receive an academic book, I must convey it to others. It cannot be that I have to know the names of all the best books. If you come to know of such a book, you must inform me. Inshā Allāh, I will try to obtain it and also distribute it within my circle.

I asked an ʿālim from our area: "I had sent a book to your madrasah, did you read it?" He replied: "I do not know whether that book came to our madrasah or not." I wrote a letter to the principal saying: "Hadrat! I had sent a book to you. Didn't you show it to the teachers? Didn't you tell them that Maulānā sent this book, you must read it?" He replied: "Is it not the duty of the teacher to come to me and ask me if any new book has arrived?" Now what reply can I give to such a person?

Look at the academic world

It is my habit that when any new book arrives in our library in Kāpaudrā, I immediately send a message to the surrounding madāris informing them of it. For example, we received a commentary of *Nasa'ī Sharīf* in 42 volumes. It is titled *Dhakhīrah al-ʿUqbā*. Then just last week we received a commentary of *Muslim Sharīf* in 47 volumes. It is titled *al-Bahr ath-Thajjāj Li Sharh Muslim ibn al-Hajjāj*. If our ʿulamā' come to know of the arrival of such books, they should at least go and have a look at them. We received a book of Imām Muhammad ibn Hasan Shaybānī *rahimahullāh* which

was never printed before. It has now been printed in Kuwait. When I went to Kuwait I brought it from there. When Maulānā Sher ʿAlī S̲āh̲ib came to Kāpaudrā, I informed him that this book of H̲ad̲rat Imām Muh̲ammad Shaybānī *rah̲imahullāh* has arrived. When he saw it, he placed it on his head and said: "Maulānā! We have been hearing of it throughout our lives but never had the opportunity of seeing it. This is the first time I am seeing it."

The fatāwā of the ʿulamā' of India are presently being printed in Mumbai. When I went to Madīnah Munawwarah, I met the son of Maulānā ʿĀshiq Ilāhī Bulandshahrī *rah̲imahullāh*. He is undertaking the task of selecting the fatāwā of the ʿulamā' of India. Then there is Dr. Akram Nadwī S̲āh̲ib in London who compiled the biographies of women H̲adīth experts. The book is titled *al-Muh̲addithāt Min an-Nisā'* and it is in 40 volumes. But who is going to print it? If you were to meet Dr. Akram Nadwī on the road, you will never say he is doing such a mammoth task. He is doing phenomenal work, but very silently. Our ʿulamā' have to know all these things – they have to know what is being published, and where; and what the needs of our library are?

There are other worlds beyond the stars

When professors deliver a short lecture in the universities, they inform the students of reference works on the subject so that they can undertake more research on it. Books containing reference works are prepared in the universities. The practice of providing references is not found in us. We have confined ourselves to very restricted circles. We should at least look beyond.

There are other worlds beyond the stars.

Many scholars say: "The books of Yūsuf al-Qar<u>d</u>āwī should not be read." I asked: "Why should we not read them? After all, he is a thinker." They reply: "He is a free thinker." I asked: "So what, we must throw all his books away?! If you feel that a certain point is not in line with our creed, leave it. It is not necessary for you to accept everything he says."

There is no movement in your ocean

Recently I went to meet him in Qatar. He made one statement:

يا شيخ! فرد ذو همة يحيي الأمة

If just one man of courage stands up, he can wake up the entire nation.

We took the trouble of assembling you here to make this request to you. Create individuals who can awaken the entire ummat. Individuals who are able to move forward with a genuine concern and a restlessness. <u>H</u>a<u>d</u>rat Maulānā Abul <u>H</u>asan ʿAlī Nadwī *ra<u>h</u>imahullāh* delivered a speech in Dār al-ʿUlūm Deoband in which he quoted this couplet:

> May Allāh *taʿālā* place you in a storm because the waves in your ocean have no motion.

The restlessness and concern which ought to have been in our hearts have ceased.

Students must not be allowed to waste even their free time

Our youth must be instilled with these concerns and worries from the very beginning so that when they grow older, they will have that special pain for the ummat. When I was in Tadkeshwar, I used to

summon the intelligent students in the holidays. I would then tell them to bring such and such books from the library. I would instruct them to translate sections of the books into Urdu and present them when the madrasah opens. If they don't, there will be no admission for them. The idea behind this was to ensure that they remain attached to books during the holidays.

Al-Islam al-Mumtahan is a very powerful book. I called five students and told them to translate it. The next day one student came back, while the other four disappeared. The one student continued translating it. When he completed 3-4 articles, I gave him the book and said: "You must write the translation during the holidays. When you complete it, you must show it to your teacher."

This is how the capabilities of the students can be developed. They must be guided and steered. They must be told which books need to be translated in the holidays. You may also tell them to write a summary of the entire book so that you can gauge what they understood after reading it.

Students are pieces of the heart of the nation

Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* wrote a report in 1950 and gave it to the Shaykh al-Azhar. When Hadrat Maulānā went to Azhar University, he noticed that the situation there was quite bad. He was very saddened over the fact that this is such a large university of the Islamic world, yet its students are so unconcerned and carefree. Their boarding facilities were in such a deplorable state that one cannot say that they are inhabited by Muslim students. Hadrat Maulānā was immensely pained by all this and expressed his pain

before the Shaykh al-Azhar. He replied: "Shaykh Abul Hasan! I request you to note everything down in a report and give it to me. I will then present it to my committee."

Hadrat Maulānā spent the night preparing the report. He noted how the students need to be trained. He wrote the report in Arabic and handed it over to the office. When the Shaykh read it, he was most impressed by Hadrat Maulānā's Arabic. He asked:

شيخ أبا الحسن! أين تعلمت اللغة العربية، في أي بلاد العرب؟

In which Arab country did you learn Arabic?

Hadrat Maulānā *rahimahullāh* had written one particular sentence in his report:

إن الأمة الإسلامية ألقت أفلاذ كبدها أمامكم، وأنتم مسئولون عنهم يوم القيامة.

The Islamic nation has placed the pieces of its heart in your hands, and you will be questioned about them on the day of Resurrection.

I was immensely affected by this sentence and I constantly quote in the madāris. I say to them: These students are the pieces of the heart of our nation. Their parents have placed them in our hands. If we do not create a pain for Islam in their hearts, then we have failed. Our responsibility is not fulfilled by merely teaching them and conferring them with a certificate. We have to prepare such individuals who are prepared to sacrifice themselves for the sake of Dīn – like our seniors and elders who left this world.

May Allāh *taʿālā* inspire us to work as our elders did. I make an earnest plea to you – for Allāh's sake – make

it a habit to study the lives of our elders. Do not read superficially. Rather, read with understanding and with contemplation.

وآخر دعوانا أن الحمد لله رب العالمين.

The need for 'ulamā who can turn the tide

Transcript of a lecture delivered by Hadrat Mufakkir-e-Millat on 1 December 2016 at the masjid of Jāmiʿah Qāsimīyyah ʿArabīyyah, Kharor. A special address to an assembly of ʿulamā'.

بسم الله الرحمن الرحيم

Honourable ʿulamā'! First of all I thank you for taking the trouble of coming here despite your many engagements. I am aware of the fact that lessons are carrying on, and that it is difficult for a teacher to take leave. My life was also spent in madāris so I am fully aware of this. Nevertheless, I troubled you into coming here because of something which has been troubling me. There are about 60 dār al-ʿulūms here in our Gujarat. Now just think, how many teachers there must be in all these madāris? However, I have this feeling – and I could be wrong because every feeling of mine is not necessarily correct – that our ʿulamā' are living very confined and restricted lives. They have confined themselves to a restricted circle. They deliver their lessons and go home, [and that is it].

The seriousness of conditions and the responsibility of ʿulamā'

The present conditions in the world – and I am not talking of India alone but the entire world from America to China – everywhere, efforts are being made to wipe out Islam and to subdue the Muslims. Muslims must feel that they are nothing. Special schemes are being plotted to this end. Our Muslim countries are being devastated over the slightest of pretexts. Baghdad has been destroyed brick by brick, Libya has been broken up, Afghanistan has been obliterated, and Yemen is presently being wrecked. Over 200 000 Muslims have been killed in Syria. Small innocent children and women are leaving their country. As for our own country, you are fully aware of what's happening here and what efforts are being

made against us. Each day a new programme is mapped out. In the presence of these conditions, it is only the 'ulamā' of Dīn who can do something. The 'ulamā' alone can rescue the ummat. However, only those 'ulamā' who are fully aware of the conditions. If 'ulamā' have no knowledge as to how our seniors of the recent past rescued our nation, then nothing can be expected from them.

The unique practical wisdom of our elders

During the rule of Akbar, the entire country was inclined towards Dīn-e-Ilāhī. There was no hope of Islam progressing in this country. The proponents of Dīn-e-Ilāhī had the full might and power of the Moghul Sultanate behind them. Despite this, a humble servant of Allāh *ta'ālā* in Sarhind was working silently by writing letters to the royalty and affluent people, and inviting them to Islam. He invited the people in the army, and he drew the attention of the 'ulamā' to wake up from their slumber. In short, Hadrat Mujaddid Alf Thānī *rahimahullāh* addressed different levels of society and did his work in a most impressive manner. He did not fight against the government, but he strove to change the mindset, and prepared a new generation. Hadrat Mujaddid Sāhib *rahimahullāh* and his son, Khwājah Ma'sūm *rahimahullāh*, despatched their khulafā' to different regions of India where they went and worked silently. This continued until when Jahāngīr came into power, and the scene of the country changed. The British were left astounded, and did not know how this happened. Akbar had followed a certain course of action, yet people reverted to Islam!? They could not realize that this was the work of a fakir in Sarhind. Allāh *ta'ālā* had blessed him with deep knowledge. He had a strong bond with Allāh *ta'ālā*, and a profound

understanding of Dīn and Sharī'at. He strove so hard that Islam became firmly entrenched in this country.

Then came the era of the British. There were so many massacres that the corpses of 'ulamā' were hung on trees going right up to Punjab. The Muslims were cast into the pits of despair. The large public treasuries of the Muslims were shut down, and their properties were confiscated. They could do nothing about it. The British ransacked the country. Our elders made some efforts to fight them on the battlefield of Shāmlī but did not succeed. When this happened, they changed their focus immediately. They decided that they cannot fight them with arms, so they established a madrasah in Deoband where they prepared individuals in whose hearts hatred for the British was firmly embedded.

The purpose of establishing madāris

Hadrat Nānautwī *rahimahullāh* strove and prepared personalities of the calibre of Hadrat Shaykh al-Hind *rahimahullāh,* Maulānā Ahmad Hasan Amrohī *rahimahullāh*, and others. They worked on different fields. On one hand they had debates against the priests and utterly defeated them, causing them to flee. On the other side, they wrote books and established madāris in Deoband, Sahāranpūr, Amrohah and Murādābād. Hadrat Nānautwī *rahimahullāh* wanted the web of madāris to be laid through the length and breadth of India so that their graduates may understand what colonialism stands for.

We now have many madāris. However, it is my perception that our 'ulamā' and students are not doing any reading. They know nothing about Hadrat

Shaykh al-Hind *rahimahullāh* and Hadrat Madanī *rahimahullāh.*

Practical steps to awaken our 'ulamā'

This situation does not bode well for us. This is why we had assembled the 'ulamā' not very long ago. About 1 200 'ulamā' had attended. We then delineated zones so that we can deal with this issue in Gujarat. Twelve zones were established. One zone is Pālanpūr which is headed by Muftī Thanā'ullāh Sāhib. Ahmadābād is headed by Muftī Yahyā Karrī Sāhib. Himmat Nagar is under Qārī 'Abd as-Sattār Sāhib. Barodah is headed by Muftī Farīd Sāhib Jambūsarī. Bharūch is headed by Maulānā Iqbāl Sāhib Tankārwī. Kausambah is under Maulānā Hamzah Sāhib Pālanpūrī. Tadkeshwar has Maulānā 'Imrān Sāhib Khānpūrī. Sūrat is headed by Muftī Tāhir Sāhib. Dhābel has Muftī Abū Bakr Sāhib. Maulānā 'Atā'ullāh Sāhib is heading the Lūnāwārah zone. Muftī Hanīf Sāhib is heading Kāthiyāwār. And 'Ālīpūr has our scribe who is sitting here. These are the 12 zones. The Pālanpūr zone has many madāris. Muftī Thanā'ullāh Sāhib has Kākausī, Chāpī, Māhī, Kālītrā, Gathāman, Rattanpūr, Pattan and other madāris of Pālanpūr under him. He may not be able to be in contact with all the madāris directly, so he could appoint someone to assist him. This is why we have these forms on which the name of the dār al-'ulūm and three phone numbers for each dār al-'ulūm must be written and sent to us.

Establishment of Bazm-e-Mubādalah ath-Thaqāfah

We established a centre here in Kharor, which we named Bazm-e-Mubādalah ath-Thaqāfah. Mubādalah ath-thaqāfah refers to the exchange of information and ideas. If I come to know of something, I must

convey it to you. And if you learn something, you must convey it to me. I had initiated this quite some time ago. I constantly send books to different madāris. However, I have gauged that those books are not being read as I had desired. This is why we formed these zones. I have inconvenienced you today to say frankly to you that these books are not to be merely read and returned to the library. I received a letter recently from Ahmadābād stating that we have placed the books which you sent to us in our library. I did not send the books to be left in the library. Rather, so that you may pass them on to those teachers whom you feel have some concern to do something for our community. We have to increase the knowledge of such teachers. A person cannot work in this world if he does not increase his knowledge and facts. Only that person can do some work who has a treasure of knowledge, who knows about the achievements of our elders. I prepared a list where 2-3 teachers are selected from each madrasah. The least these teachers must do is study the books which have been sent to them.

Studying the Sīrat

The library must have a department which is separate from the madrasah library. It must first contain the names of books on the Sīrat. Students must be informed about the Sīrat books. New books on the Sīrat must be purchased, especially those written by Arab 'ulamā'. They contain lessons from the Sīrat. Take the case of *as-Sīrah an-Nabawīyyah Durūs Wa 'Ibar* of Dr. Mustafā as-Sibā'ī. He quotes an incident and then tells us what lessons are to be learnt from it. When Rasūlullāh *sallallāhu 'alayhi wa sallam* followed a certain course of action, what was the consequence of it? What lesson do we learn from it?

We therefore have to teach our students that our first duty is to read books on the Sīrat. There are many books on this subject. Whatever book is available on this subject must be obtained. By reading them, a person will gauge the revolution which Rasūlullāh *sallallāhu ʿalayhi wa sallam* brought about in this world. He was all alone in Makkah while the entire world was immersed in unbelief. How did he work in such an environment? We can only learn this by studying the Sīrat.

A few books which every dāʿī ought to study

There is the *Hayāt as-Sahābah* of Maulānā Muhammad Yūsuf Sāhib Kāndhlawī *rahimahullāh*. He compiled incidents from the lives of the Sahābah *radiyallāhu ʿanhum* after careful thinking and presented to us how the Sahābah *radiyallāhu ʿanhum* worked in this world. This is why it is read daily after ʿishā in the Markaz of Nizām ad-Dīn. It is available in Urdu and Arabic. It was Hadrat's wish that this book be read all over India. The Arabs have accepted this book and they wrote praiseworthy reviews on it.

Then there is *Tārīkh Daʿwat Wa ʿAzīmat* of Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*. When we read this book, we will learn how the ʿulamā' of every era steered the Muslim nation. What their thinking was. There were personalities like ʿAllāmah Ibn Taymīyyah *rahimahullāh*, Abul Hasan Ashʿarī *rahimahullāh* and various others. Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* started this series with Hadrat Hasan Basrī *rahimahullāh* and came down the generations until Hadrat Mujaddid Alf Thānī *rahimahullāh*. Every student ought to read this book so that he will learn how our elders worked. Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* wrote this book in a most beautiful manner.

A student should also read *Sīrat Sayyid Ahmad Shahīd* so that he may learn how Sayyid Ahmad Shahīd *rahimahullāh* fought the British. Also read *Tadhkirah Shāh Walī Allāh*. He was a great Hadīth expert and jurist. At the same time, his political letters have also been published. He wrote to many people warning them of the British, and the misery which will befall the nation because of the British. We thus see Hadrat Shāh Walī Allāh *rahimahullāh* working on different fields. We have to read his biography. We also have to read *Tadhkirah Mujaddid Alf Thānī, Tadhkirah ar-Rashīd, Tadhkirah al-Khalīl* and other biographies.

The objective behind establishing Dār al-'Ulūm

Hadrat Nānautwī *rahimahullāh* made a phenomenal contribution. It was no mean feat. Hadrat Shaykh al-Hind *rahimahullāh* used to say: "My teacher [Hadrat Nānautwī *rahimahullāh*] did not establish this dār al-'ulūm solely for teaching. He wanted to establish individuals who acquire knowledge and facts, and then devote their lives to combating the forces of falsehood."

It may be very well that we are teaching Hadīth, fiqh and other books; and receiving a salary for it. But it is not our objective to receive salaries and then have a good sleep. We have to work. We have to focus on the ummat and see what work we can do for it. We have to prepare students who can come and present the fruits of our efforts before us.

Hadrat Nānautwī *rahimahullāh* laid the foundation of Dār al-'Ulūm Deoband after much thinking and reflection. We are fortunate to have Hadrat Maulānā Muhammad Sufyān Sāhib in our midst. He is the son of Hadrat Maulānā Muhammad Sālim Sāhib, and the

great grandson of Hadrat Nānautwī *rahimahullāh*. By the grace of Allāh *taʿālā*, he is doing very good work. Hadrat Nānautwī *rahimahullāh* did us a great favour by doing what he did.

I was just saying to Hadrat that I consider it to be a source of good fortune that he is present with us today, because Jāmiʿah Qāsimīyyah is, after all, attributed to Hadrat Nānautwī *rahimahullāh*. When this madrasah was being established, discussions were held about what name it should be given. There is a youngster here who used to come to seek my counsel in Tadkeshwar. He asked me about where the madrasah should be situated and what kind of building it should be, and so on. So I said to him that I will come personally to Kharor. Subsequently, I came here, and he showed me five different plots. One was near the station, another was near Bhādī; but I preferred this [the present] plot. We also decided on where the teacher's quarters should be situated, where the boarding should be, where the masjid should be situated, and so on. We decided that we will name it Jāmiʿah Qāsimīyyah ʿArabīyyah, as an affiliation with Hadrat Nānautwī *rahimahullāh*. There is a lot of advantage in aligning ourselves to someone. It serves as a reminder to us that our elders built madāris of this nature and strengthened the foundations of Islam in our country. And that we have to do the same work in these madāris. They remind us that we should not be working solely for a wage. We should not take up such a job merely to receive free boarding. This should not be our objective. This was definitely not the mindset of our elders. They were offered large salaries. In those days, their salaries were 15 rupees, not fifteen hundred rupees. When they were offered large salaries in other places, they declined, and said: "The amount which we are

receiving is sufficient. We are able to make do with it. What will we do with more?"

Hadrat Maulānā Muhammad Yaʿqūb Sāhib *rahimahullāh* used to say: "The salary which I am receiving is enough. Plus I have the added advantage of being with these students." Those who offered him a higher salary said: "We will bring the students as well." He replied: "Very well, you may call the students, but there is a tree here whose fruit I break and eat." It was not to say that he was interested in the fruit of that tree; it was merely an excuse for not accepting their offer. You must read the biography of Hadrat Maulānā Yaʿqūb Sāhib *rahimahullāh*. He was born in a small village like Nānautah, yet Allāh *taʿālā* enabled him to make such a great contribution.

Most great scholars hail from simple villages

Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* wrote that most great personalities are born in small villages. Our elders in Dīn were born in small towns such as Deoband, Nānautah, Gangoh and Ambhetah. It is an amazing demonstration of Allāh's power that He caused our saints and scholars to be born from such places, who then made immense contributions.

We have to make a resolution to tread in their path. We have to prepare our youth, especially the students who are studying under us. If we want to steer their minds, we will have to strive by day and night.

I do not want to read this entire list to you; only to present a modus operandi to you.

The purpose of these zones

All the guests who are here have been given a list and a form in which the madrasah name, physical and postal address, and other details are to be filled. We

established Kharor as the centre. Hadrat Maulānā Muhammad Hanīf Sāhib will be the chairman. Bearing in mind that he is very occupied in teaching Hadīth and also undertakes many journeys, he will have a few assistants. They will contact you periodically. They will make inquiries about the books which were sent to you, those which you ordered, did you ensure that they are read, what were the effects of the books, and so on. *Mubādalah ath-Thaqāfah* refers to the exchange of ideas and information. I must convey to you what I learnt, and you must convey to me what you learnt.

We placed some of our library books in the courtyard so that you can view them, you will come to know of what new books are on the market, and order them. Many people have no idea of what books are available. Excellent books are being published but our 'ulamā' have no idea whatsoever about them, or about new commentaries which have become available. Ideally, when we receive any good book, we would like to convey them to all the other madāris. However, we do not have the means to pass on 200-300 books to all the madāris. This is why we set up these zones. Each zone will send books to the other zones. They in turn will inform their friends and associates who will then purchase them. These in turn will be conveyed to the madāris of each zone. A few teachers from each madrasah have been appointed. They are the ones who have some interest in reading. We appointed them, noted their names, and the books will be conveyed to them. Each zone certainly has some people who have the means to purchase books and give them to the 'ulamā'. This is because our 'ulamā' earn very little. If we were to ask them to buy the books, they will say: "We have children at home whose medical expenses we cannot afford, and you are

asking us to buy this book and that book!? Our budget does not permit this."

I am fully aware of this. The solution is to draw the attention of well wishers and donors, get them to sponsor the books, and convey them to our 'ulamā'. Don't sit back after passing the books to the 'ulamā'. Enquire and get some feedback. I gave some books to few 'ulamā'. After one month I asked them: "Brother! I gave you some books, did you read them?" Some of them said that they did not get an opportunity. After one month they are saying that they did not get the time!? Such people cannot do any work. If you cannot read a book even after one month, how will you do any work in this world?

Take lessons from the past, and construct the present

There is a need for 'ulamā' who have concern and worry. Who can read the conditions and situations described in these books, and comprehend them. They must be conversant with the history of our past seniors. They must know what is happening at present. What are the present-day movements, and why did they fail. When the Ikhwān al-Muslimīn movement started, five million youth joined. Yet, how did the British manage to wipe out this movement? The Ikhwān al-Muslimīn became extremely powerful across the Arab world. When the British realized this, they focussed on destroying it and maligning it.

Sayyid Ahmad Shahīd *rahimahullāh* went out for jihād. I personally read in a book written by a British author in which he says: "Our books were able to achieve what weapons could not." The British bought off some maulwīs and got them to write books against Sayyid Ahmad Shahīd *rahimahullāh* accusing him of

being a Wahhābī. Similarly, the British instigated some Pathans against Sayyid Ahmad Shahīd *rahimahullāh*. They did not resort to weapons. Instead, they created a certain type of mindset in the entire Pathan region which caused the Pathans to oppose Sayyid Ahmad Shahīd *rahimahullāh*.

Be aware of conditions around you

When *ad-Deobandīyyah Wa 'Aqā'iduhā* was printed in the Arab world, I read the book. It is a most dangerous book against the creed of the 'ulamā' of Deoband. It tries to portray how bad Deobandīs are. I thought to myself, what is the reason for publishing this book now? And that too, from Dubai? I wrote to Maulānā Sa'īd Ahmad Pālanpūrī Sāhib and Maulānā Arshad Sāhib informing them of this book. I told them to have a look at it and to write a reply to it wherein they must explain what Deoband really is.

The fact of the matter is that they perceive a danger from none except the Deobandīs. I was reading an Urdu newspaper in Toronto in which there was a report about a thinking party in America. It wrote to the American president that if he wants to put an end to terrorism, he must make efforts to put an end to the 2 000 Deobandī madāris which are in Pakistan. Full efforts must also be made to put an end to their funding. The report stated that the Deobandī madāris in Pakistan have Deoband as their centre, which is in India. A vigilant eye must be kept on it. This is the type of report this party of thinkers is giving to the American president. When I read this article, thought to myself: Just look at the plans which are made in America against Dār al-'Ulūm Deoband! I made a photocopy of it and sent it to Maulānā Mahmūd Sāhib in the Jam'īyyat office and Maulānā Marghūb ar-Rahmān Sāhib *rahimahullāh* who was the principal of

Dār al-ʿUlūm Deoband at the time. I quoted the following line:

> Plans for your destruction are being mapped in the heavens.

Just look at where plans are being made against Dār al-ʿUlūm Deoband!

Enemy of the madāris

My dear brothers! This book which was published in the Arab world; it is also part of the same link – the ʿulamā' of Deoband must be so maligned that people start to hate Deoband and Deobandī ʿulamā'. The enemies have understood that if there is any group which can stand up against them, then it is those who are affiliated to Deoband; they are the progeny of Hadrat Nānautwī *rahimahullāh*. They have understood this. They understand it better than us. This is why an announcement has been made in Pakistan that the sources of funding these madāris must be shut down. If you go to America for collections for your madrasah, no one will give you a cheque because the person who issues such a cheque will become a subject of investigation by the government. You cannot give any money to any madrasah. It is our money but we cannot send it to any madrasah. You can send it in the name of a school or a social welfare organization, or you can send cash. But nowadays it is becoming difficult to make even cash donations. They are trying to restrict us from all sides.

The high aspirations of the progeny of Qāsim

The administrator of Wifāq al-Madāris of Pakistan clearly stated: "We are not scared. We are from the progeny of those seniors who used to teach under trees. If you will refuse these large buildings of ours

from operating, not a problem. We will teach under trees.” This is the type of resilience we have to create in our children. The lessons which we teach are our essential duties. We have to do the additional thing of changing the mindset to prepare such people. This is of fundamental essence.

It is not necessary that I alone must have knowledge of every type of book. You may also know of some books. You learn of a new book and you tell me about. You say that it is a very good book, it has excellent views in it, it has been written very well. I will then obtain it and share it in my circle of friends and associates. This is the meaning of *Mubādalah ath-Thaqāfah* – exchange of knowledge, exchange of information, exchange of ideas.

A few new books

When any new books come to our library in Kāpaudrah, I inform the madāris of the surrounding areas. For example, we received a commentary of *Nasa’ī Sharīf* in 42 volumes. It is titled *Dhakhīrah al-‘Uqbā*. Then just last week we received a commentary of *Muslim Sharīf* in 47 volumes. It is titled *al-Bahr ath-Thajjāj Li Sharh Muslim ibn al-Hajjāj*. Two volumes are on the introduction of *Muslim Sharīf* while the remaining 45 volumes are on the book itself. It is a very beautiful commentary. One book alone costs 1 800 riyals. If our ‘ulamā’ come to know of the arrival of such books, they should at least go and have a look at them.

We received a book of Imām Muhammad ibn Hasan Shaybānī *rahimahullāh* which was never printed before. It has now been printed in Kuwait. When I went to Kuwait I brought it from there. When Maulānā Sher ‘Alī Sāhib came to Kāpaudrā, I informed him that

this book of Hadrat Imām Muhammad Shaybānī *rahimahullāh* has arrived. When he saw it, he placed it on his head and said: "Maulānā! We have been hearing of it throughout our lives but never had the opportunity of seeing it. This is the first time I am seeing it."

Thus, we see books that were never published in the past are now becoming available. They are being printed in Egypt, Kuwait, Qatar and other places.

The fatāwā of the 'ulamā' of India are presently being printed in Mumbai. The compilers have checked various fatwā books and compiled a collection of them. I wrote a letter to Maulānā 'Abd al-Wāhid Sāhib to send me a copy. Three volumes have been published thus far. He said to me that he intends to send a copy free of charge to each madrasah. This is a very good thing. When I went to Madīnah Munawwarah, I met the son Dr. 'Abd ar-Rahmān Sāhib who is the son of Maulānā 'Āshiq Ilāhī Bulandshahrī *rahimahullāh.* He is undertaking the task of selecting the fatāwā of the 'ulamā' of India so that a person does not have to consult all the fatāwā separately. By consulting this book, the reader will learn who wrote on which fatwā. He was explaining to me that it is a very laborious task.

Then there is Dr. Akram Nadwī Sāhib in London who compiled the biographies of women Hadīth experts. The book is titled *al-Muhaddithāt Min an-Nisā'* and it is in 40 volumes. But who is going to print it? If you were to meet Dr. Akram Nadwī on the road, you will never say he is doing such a mammoth task. He looks like a simple villager, yet he is doing phenomenal work, but very silently. Our 'ulamā' have to know all these things – they have to know what is being published, and where; and what the needs of our

library are? We have to convey all this information to our 'ulamā' who must then pass it on to their students.

A practice which ought to be adopted

When professors deliver a short lecture in the universities, they inform the students of reference works on the subject so that they can undertake more research on it. Books containing reference works are prepared in the universities. The practice of providing references is not found in us. There is a well-known saying in Gujarati which means: We do not tell where we received the information from.

A unique way of teaching

We were studying under Maulānā Sayyid Hasan Sāhib *rahimahullāh* in Deoband. He had a unique practice while teaching, he would say: "Brothers! Pay attention, I am going to say something to you which you will not come across in any commentary." He used to say this to get the attention of the students. He said this on one occasion, and a student said: "Hadrat! This is written in the footnotes of *Mirqāt*." He replied: "Keep quiet. Who are asked you to speak? This is my style to get you to pay attention."

Open the closed windows of your minds

My dear brothers! I understand that your time is very precious, and that you have left your classes and come here. However, I want you to try and understand my concern and pain. If you feel that the list which we gave you has too many madāris under it, then you may delegate some of the work to someone else. However, you must maintain contact with the main centre here. We will establish an office here. Maulānā will set aside a room for this purpose in which there

will be a few assistants. Information will continue being relayed to them so that a link with the different madāris of Gujarat may be established. When I took a count, I realized that there are 60 madāris in Gujarat. If just three 'ulamā' from each dār al-'ulūm become avid readers, we will have 180 in one year. We will work on those 180, exchange ideas with them, have discussions, invite experts, etc. This will be a great achievement. Sājid Sāhib who is sitting here joined us. He has a separate programme for the schools. He is doing an excellent job in this regard. He is working on the administration of the schools, the type of students we ought to produce, what level of economics they must have, and so on. He has very good information on his computer. We will have to open the closed windows of our minds, invite people like him to our madāris, and obtain information from him.

The fact of the matter is that we have kept ourselves too restricted and closed up. Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* used to say that we have confined ourselves to very small circles. We should at least look beyond.

There are other worlds beyond the stars.

Take what is good and leave aside what is not

We are not looking beyond. There is a need for us to know what the conditions are on the outside. I have a friend by the name of Dr. Mahmūd Chāndyā. He related to me: "I qualified as an 'ālim in Dār al-'Ulūm Bury. At the time, my knowledge was very limited. I took admission in Manchester University to expand my knowledge. When I went there, my mind opened and I observed how the professors work on each subject. They do not do a superficial study. Instead,

they look into the depths of each subject and write on it." We have to take the good from wherever it comes.

خذ ما صفا ودع ما كدر

Take that which is pure, and leave aside that which is dirty.

There are many of our 'ulamā' who recoil when they hear the names of professors. One person said to me that the books of [Yūsuf] al-Qarḏāwī should not be read. When I asked him the reason, he replied: "He is a free thinker." I thought to myself, does that mean all his books have to be thrown aside? He is a thinker. If you feel that a certain point which he is making is against the view of our 'ulamā', then leave it. You do not have to accept everything he says. The fact is that he is a thinker.

Recently I went to meet him in Qatar. He made one statement:

يا شيخ! فرد ذو همة يحي الأمة

If just one man of courage stands up, he can wake up the entire nation.

There is no movement in your ocean

We took the trouble of assembling you here to make this request to you. Create individuals who can awaken the entire ummat. Individuals who are able to move forward with a genuine concern and a restlessness. They will receive whatever of the world has been destined for them; it is not going to go anywhere else. Ḫaḏrat Maulānā Abul Ḫasan 'Alī Nadwī *raḫimahullāh* delivered a speech many years ago in Dār al-'Ulūm Deoband in which he quoted this couplet:

> May Allāh *taʿālā* place you in a storm because the waves in your ocean have no motion.

The restlessness and concern which ought to have been in our hearts have ceased. It is only we who can create this restlessness in our children.

An excellent way of training

Some students came to our village for the holidays. There is a book titled *al-Islam al-Mumtahan* which is written by Maulānā Muhammad Hasanī *rahimahullāh*. He passed away during the lifetime of Hadrat Maulānā Abul Hasan ʿAlī Nadwī Hasanī *rahimahullāh*. This book contains very powerful themes written in Arabic. I called for the students who were in fourth year and asked them to read the book to me. I had called five of them; one continued coming while the remaining four stopped. They thought that if they read to me, they would make mistakes. So I said to them: "I have no stick with me with which I could beat you. If you make a mistake, I will correct you and show you what you read wrong." Nonetheless, four stopped coming while one remained steadfast. He continued reading to me. After reading a few topics, I gave him the book, asked him to take it home, and translate it. When the holidays come to an end, he must take his translation to Maulānā Habīb ar-Rahmān Sāhib in Tadkeshwar and let him have a look at the translation.

This is how the capabilities of students are to be kindled. They must be shown what books to read. Then check if they read them, and ask them questions about what they read. When they return from their holidays, ask them what they read.

Our Maulānā here just explained to us the system which he adopted in his madrasah. A student is given

a book which he must read and then prepare the gist of it. In this way, the teacher will be able to gauge what he understood. This is how the mind of a student is developed. Unfortunately we don't do this. Consequently, a large capital of our students is going to waste. There are so many students in the different madāris. In some madāris 40 students are qualifying annually, in some 30 students, in others less than that. If we total them for the whole of Gujarat, we will end up with a large number. As for Dār al-'Ulūm Deoband, there are 1 000 students in the final year class. The other dār al-'ulūm has 1 300 students. Now from these 2 300 students, see how many are real pearls who can render a service to the ummat.

We will have to be behind them all the time. We will have to check what their capabilities are. After all, each student has some capabilities. There is a need to awaken and stir those capabilities. If we leave them to do as they please, we merely deliver our lesson and leave, then what is the benefit of that? You will have to check what effect your lessons are having. Are their capabilities being awakened? Are they able to read the Arabic texts? What information do they have about new books?

I am sitting here to convey the pain of my heart to you. If you show some concern, you will be rewarded by Allāh *ta'ālā*. The ummat is in need of this. The ummat needs you to teach these students with absolute concern and worry. If you don't, you will be answerable in the court of Allāh *ta'ālā*.

The simplicity of our seniors

Our elders and seniors had bid farewell to this world. Hadrat Nānautwī *rahimahullāh* was a very simple man who used to walk around in a lūngī. I heard that he

used to wear a red scarf. I didn't see him but I read his biography. It is said that people could not recognize that this was Imām Nānautwī *rahimahullāh*. People could not recognize Shaykh al-Hind *rahimahullāh*. When Maulānā Mu'īn ad-Dīn Ajmerī *rahimahullāh* went to Deoband, he asked the rickshaw driver to take him to the house of Shaykh al-Hind *rahimahullāh*. He replied: "I don't know Shaykh al-Hind. However, I will take you to the big Maulānā." The people of Deoband used to refer to him as the big Maulānā.

It was summer. Hadrat Shaykh al-Hind *rahimahullāh* was wearing a t-shirt, and had a lūngī tied around him. The rickshaw driver knocked on the door and said: "Maulānā, this guest has arrived." Maulānā Mu'īn ad-Dīn Ajmerī was wearing a sherwānī.[1] He commanded a lot of awe. Hadrat Shaykh al-Hind *rahimahullāh* came outside, took the Maulānā's bag, and carried it inside his house. Maulānā Ajmerī thought that this was one of the attendants of Hadrat Shaykh al-Hind *rahimahullāh*. When he entered, he said: "Brother, go inside and inform Hadrat that Mu'īn ad-Din from Ajmer is here and he would like to meet you." He replied: "Hadrat, sit down and relax. It is extremely hot. He will be informed just now." Hadrat Shaykh al-Hind began fanning him. He then brought a glass of cold sherbet. Maulānā Mu'īn ad-Dīn became a bit angry and said: "O brother! I am asking you to inform Maulānā, but you are fanning me, and bringing sherbet for me! Are you not going to inform Maulānā about my arrival!?" He replied: "There is no such big Maulānā here. However, my name is Mahmūd al-Hasan."

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[1] A long formal coat usually extending to the knees.

أولئك آبائي فجئني بمثلهم – إذا جمعتنا يا جرير المجامع

Such were my forefathers! O Jarīr! When we meet, you must produce the like thereof.

This was a man who was trained by Hadrat Nānautwī *rahimahullāh*. I heard that after Hadrat Nānautwī *rahimahullāh* passed away, Hadrat Shaykh al-Hind *rahimahullāh* went to his house and called out: "O mother! Please pass me Hadrat's shoes." She passed the shoes from behind a curtain. He then took them and placed them on his head, thinking to himself that these are the shoes of his teacher. This happened after his teacher passed away. Our students will only straighten our shoes in our presence. When we are not present, they will talk bad things about us. And here we see Hadrat Shaykh al-Hind *rahimahullāh* placing the shoes of his teacher on his head after the latter passed away. This is how he became Shaykh al-Hind *rahimahullāh*. Hadrat Nānautwī *rahimahullāh* trained him to become Shaykh al-Hind. Hadrat Shaykh al-Hind *rahimahullāh* in turn trained personalities like Hadrat Husayn Ahmad Madanī *rahimahullāh*, Maulānā Shabbīr Ahmad 'Uthmānī *rahimahullāh*, Hadrat Anwar Shāh Kashmīrī *rahimahullāh*. Just look at his students! He was a very simple man who used to wear coarse clothing, eat simple food, and receive a small salary. These are examples of our pious predecessors.

A request to present views

My dear brothers! May Allāh *ta'ālā* enable us to have qualities of this nature. You have received these papers. I would like to know your impressions and views in this regard. If any of you has any opinion, he may voice it now. We did not have the time the other day when we met. These are the points and ideas

which I presented to you. I would like to know what you think of them. I may be wrong in my thinking. I would like to know what treatment you have for the present dogmatism, inactivity and idleness which we see. If you want, you can voice it now, or you may write to me. You may convey your ideas to Maulānā Sāhib who will be establishing an office here. It may well be that you know the names of many books which we are not aware of. The members of each zone must then convey them to their respective madāris. We will have to do some work. Inshā Allāh, good results will be produced from this.

The unique personality of Hakīm al-Islam

An excellent biography of Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* has been published. Then the biography of his son, Hadrat Hakīm al-Islām Sāhib *rahimahullāh*, has been recently published in two volumes. How many of our madāris are aware that two volumes on the biography of Hadrat Hakīm al-Islām Qārī Muhammad Tayyib Sāhib *rahimahullāh* have been published? He was at the head of Dār al-'Ulūm Deoband for 57 years! This is no ordinary achievement. He enlightened the entire world about this great institution. Yet we do not have an inkling about his life. What excellent qualities Allāh *ta'ālā* blessed him with. If he wanted to speak on a subject for 15 minutes, he could do that. If he wanted to expand on the same subject for two and half hours, he could do it. We attended many of his assemblies.

He possessed intense forbearance and restraint. I had invited him to our annual jalsah at a time when there were differences about the administration of Dār al-'Ulūm. It was a time of tribulation. Before his arrival, I sent a circular to our teachers requesting them not to speak anything about the problems that he was facing

as regards the administration because we do not want to cause any pain and inconvenience to him.

Our teachers were divided into two groups. Some of them supported him while others did not. This is why I requested them not to delve into this issue in his presence, and not to ask him anything about it. However, I thought to myself that Hadrat may well mention something about it.

I remained in his company in Tadkeshwar, I then accompanied him to Dhābel, and then to Damman. I remained in Hadrat's company for four days, but he did not utter a single word on the issue. He merely conveyed matters of wisdom as was always the norm in his assemblies. I was left astounded. I thought to myself: O Allāh! What kind of heart have You blessed this man with! Such a major incident is occurring against him, yet he is not uttering a single word about it!?

We have to read the books of these people. I request you to order them. You will read about the oratory skills which Allāh *ta'ālā* blessed him with, and the manner in which he used to read. Anyway, if any of you have anything to say then please present it now.

وآخر دعوانا أن الحمد لله رب العالمين.

Safeguarding the honour of messenger-ship

Hadrat Mufakkir-e-Millat delivered this speech in 2013 in the masjid of Dār al-ʿUlūm Falāh-e-Dārayn, Tadkeshwar. The audience included the teachers and students of the madrasah. The manner in which he opened the depths of his heart to them can be gauged by reading this speech.

Maulānā ʿAbd al-Ahad Rānderī compiled and published it. We made a few changes to his compilation, included it in *Sadā'-e-Dil*, and present it to the reader.

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم. أما بعد.

فأعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم.

اِنَّ الدِّيْنَ عِنْدَ اللهِ الْاِسْلَامِ.[1]

وقال تعالى: وَمَنْ يَّتَّبِعْ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ.[2]

Honourable teachers and my dear brothers!

Allāh *taʿālā* sent Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* into this world for the guidance of the entire humanity. Allāh *taʿālā* says with reference to him:

وَمَا اَرْسَلْنَاكَ اِلَّا رَحْمَةً لِّلْعَالَمِيْنَ

We have sent you as a mercy to all the worlds.[3]

It is an accepted fact that Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* is a mercy and one from whom guidance can be obtained. Despite this, the entire world is panic-stricken. The Jews have always been the enemies of Islam. They were its enemies from the time of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* and continue to this day without abeyance. The Qur'ān makes many references to them. It informs us that

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[1] سورة آل عمران: ١٩.

[2] سورة آل عمران: ٨٥.

[3] Sūrah Āl ʿImrān, 3: 19.

they conceal many things in their hearts and reveal many things.

وَمَا تُخْفِيْ صُدُوْرُهُمْ أَكْبَرُ

What is concealed in their chests is much more.[1]

The Jews and Christians are constantly plotting on how to cause harm to Islam. How to spread propaganda against Rasūlullāh *sallallāhu ʿalayhi wa sallam* in order to create aversion towards him in the minds of the nations of the world. What types of inventions they should invent whereby the Muslim youth fall headlong into them, and turn their attention from Islam. This has become more important to them after the appearance of certain Islamic parties and groups who are saying that peace and tranquillity cannot be enjoyed in this world without an Islamic system. Consequently, the enemies have increased their efforts.

The effects of Islamic movements

The Ikhwān al-Muslimīn movement in Egypt proliferated through Hasan al-Bannā' Shahīd *rahimahullāh*. In India, Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* initiated the movement of Daʿwat and Tablīgh which has now reached every corner of the world. It has even reached America. If you go to the universities in America and the UK, you will see youngsters with full beards, and women wearing the hijāb.

[1] Sūrah Āl ʿImrān, 3: 85.

An eye-opener in Panama

I happened to go to Panama about six weeks ago. A jamāʿat from Panama had gone to Cuba, which is a major flag-bearer of communism. Youth are prohibited from going to the masājid. Only the old are permitted. This is the situation in most communist countries.

Anyway, I met this jamāʿat which had gone to Cuba. Those who went, related a unique point to me. They said: "Maulānā! Allāh's system is really unique. Communism is predominant in Cuba. A few years ago, Pakistan suffered from a terrible earthquake whereby countless villages were completely wiped out. The Cuban government wrote to the Pakistani governor saying: "These people have been afflicted and are suffering. We are prepared to offer scholarships to your youth who are interested in studying."

This is something to think about. The Cuban government made this offer to the youth. Because they were receiving money, the Pakistani boys and girls accepted the offer. Their photographs were taken. The girls were without h̲ijāb. Their photographs were also taken in that condition. The members of the jamāʿat then said: Maulānā! Just look at Allāh's power! From those Pakistani youth who were headed for Cuba, one of them died suddenly. They began having discussions about what to do and how to bury the youngster. They eventually gave the youngster a bath, shrouded him and made arrangements for his burial. However, the other youth began thinking to themselves that if – Allāh forbid – something like this happened to us, what will happen, bearing in mind that this is a communist state? Our life is not in order. We will have to think about ourselves. We will have to learn about Islam; after all, we are Muslims. Allāh *taʿālā* made it such that a few jamāʿats happened to go there and

they learnt about these youngsters. The jamāʿats used to stay over in hotels. They would call a few of those youngsters under the pretext that they are their relatives, and they want to meet them. They did not say that they have come for daʿwat and tablīgh. This is a matter of wisdom. We have to utilize the most prudent means for each place.

اُدْعُ إِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Invite to the way of your Sustainer with wisdom and with kind admonition.[1]

These jamāʿats began inviting and working on these youngsters in this way. All praise is due to Allāh *taʿālā*, many of them have beards, and many of them are making efforts to go out in jamāʿat. The jamāʿat from Panama added: We are indeed astonished at how Allāh *taʿālā* works. When He wants to guide someone, He does it even in a communist country like Cuba.

يَهْدِيْ مَنْ يَّشَاءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

He guides whom He wills to the straight path.[2]

Take stock of your surroundings

My dear friends! We are studying in these madāris, but we do not know what's happening in the world. I therefore request you to pay attention to these matters in your spare time and especially during your holidays. In this way you will know in which direction the world is heading. I have quoted a certain statement repeatedly to you. You study the books of

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[1] Sūrah an-Nahl, 16: 125.

[2] Sūrah al-Baqarah, 2: 142.

Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*, such as *Qisas an-Nabiyyīn, Mukhtārāt* and *al-Qirā'ah ar-Rāshidah*. He used to say this very often: "If a soldier does not know the type of weapons his enemy has and how he is going to attack, how will he be able to defend himself?"

Open your ears and listen attentively. You too are the soldiers of Islam who are being trained in these madāris. You will therefore have to find out what weaponry our enemies have at present. Through which lines are they working against Islam. How are they using literature and the media? What are they doing via the internet? You will find open pictures of women on the internet. They will have a message that they could communicate with you, and this is their contact number. Now our youngster sees that the girl is very beautiful, and she is also providing her phone number. He begins communicating with her. These are conspiracies to spread corruption in the world, and to contaminate the nations of the world. These are some of the plots which they resort to. Yet, when we tell our madrasah students that they are not allowed to have phones here, they get offended.

Remain vigilant

My dear brothers! We are doing these things to protect you. It may appear to be a mere phone, but remember that it is connected by satellite. They can find out everything about you through your phone. They can find out your whereabouts, what you are speaking, to whom you are speaking, in what direction your mind is moving, etc. [It is as though] a spy has been placed in every house.

I entered the house of some ʿulamā' in London. A few others accompanied me. The ʿālim said: "I request all

of you to remove the chips from your phones." I asked: "Why? After all there is no one here. It is enough to merely switch off the phone." He replied: "No. Even if the phone is switched off, they can find out everything about you."

We should not be unmindful of these things. Try to understand in which direction this world is heading, and how things are operating in this world. A similar thing happens when we cross a border. For example, when we cross over from Canada to America, they check us at the border. We think that they are checking our luggage and goods, but in the process of going around the vehicle, they attach a chip to it. They can then observe from their offices where the vehicle went to, where it stopped, what you spoke, and so on. No matter which town or city in America you go to, and even which masjid you go to, they will come to know of it.

The web of anti-Islamic conspiracies

My dear brothers! A total change has taken place in this world. We read a few books and assume that we have made ample preparations. Most certainly not. There are still many preparations to be made. We do not know what is happening in this world. We do not know what systems are operating on the world stage. We have to know about present day movements and organizations, and what efforts we have to make in response.

H̲ad̲rat Maulānā Muh̲ammad Taqī 'Uthmānī S̲āh̲ib *dāmat barakātuhum* wrote a book titled *Islām Aur Siyāsī Naz̲riyāt* (Islam and political views). In it he explains capitalism, socialism, communism, etc. and in which regions of the world these isms spread and became popular. He then presents the Islamic system

which is in conflict with these isms. He explains the economic and political systems of Islam. When our Muslim brothers realize that different systems are operating in the world and that we have to combat those systems by presenting to the people the superiority of the Islamic system. However, we can only do that if we ourselves understand the Islamic system. A matter of intense pain is that we remain here [in the madāris] for 7-9 years without moving out of the circle of our specific textbooks. We are not inclined to turning our attention to these other matters in our spare time and finding out what's happening in the world, and what methods are being adopted to wipe out Islam.

The Muslim youth in American cities are being indoctrinated into going and spreading "modern Islam" and "moderate Islam" when they return to their home-countries. They are being told to put an end to "terrorist" Islam and jihād Islam, and to embrace "modern Islam". The youth are being trained in this direction. They are given money, new centres of learning are being established for them, and they are asked to write books. They are being programmed to think that Muslims only know about fighting and that they are terrorists. They make other similar statements and are trying to obliterate the original soul of Islam. They are being told that every false system is to be found in Islam. And I can say with full confidence that they presently fear the 'ulamā' of Deoband the most. They are convinced that it is the 'ulamā' of Deoband alone who have grasped what they are saying and what their plans are, and it is the 'ulamā' of Deoband who are making efforts to put a stop to their nefarious activities.

My dear brothers! When Islamic movements stood up to fight un-Islamic systems, it resulted in students of many universities around the globe wearing turbans. The enemies were left astounded and thought to themselves: "What is happening!? We brought them here to brain-wash them, and to make them like us." They tried to indoctrinate the youth of Egypt, Syria and Pakistan. But these very students are wearing turbans to university, organizing s̲alāh facilities there, going around to meet fellow Muslim students to encourage them towards Dīn. When they saw this, they began organizing various conferences to put an end to this golden programme. A book by the name of *as̲-S̲ah̲wah al-Islāmīyyah* states that 30 conferences have already been hosted solely to discuss how to put a stop to these Islamic movements, and how to divert their focus. My dear brothers! Thirty conferences on this subject have been hosted around the world, and this simple-minded students of our madāris don't even know what schemes are being connived against us.

Do not make Rasūlullāh ﷺ a subject of your criticism

The other scheme which is presently being plotted is the plot to malign the personality of Rasūlullāh *s̲allallāhu 'alayhi wa sallam.* Sometimes a cartoon is printed in Germany, sometimes a film is produced in America, somewhere an article is published, etc. etc. The objective of all this is to divert the attention of European youth who are showing an interest in Islam. They are made to feel remorseful by convincing them that they are interested in an Islam whose Prophet has done such and such things. The other thing which they are doing is they are confusing our Muslim youth and making them to think that Islam is a

martial religion whose hallmark is to fight and terrorize.

My dear brothers! It is an obligatory duty on us – 'ulamā' – that when any article is published against Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, a film is produced against him, etc. we must respond and protest. There is no need for us to protest on the streets. Instead, we have to strive, we have to present glittering aspects from the life of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* to people all over the country, and especially to the educated sections of society. We have to show them who Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* really is. They have to be told that the personality of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* cannot become a subject of criticism and analysis. After all, he is the most beloved of Allāh *taʿālā.*

My dear brothers! Efforts are being made to sever the link of this ummat from its Prophet. The aim of the movements which were initiated during the rule of ʿAbd an-Nās̲ir [an Egyptian ruler] was to sever the bond of the Muslim ummat from Rasūlullāh *s̲allallāhu ʿalayhi wa sallam.* His efforts in this regard were so intense that even a periodical published by the Azhar University published an article by its editor, Ah̲mad H̲asan Zayyāt, titled:

إن ثورة عبد الناصر أعرف وأشمل من ثورة محمد صلى الله عليه وسلم.

The revolution which was brought about by ʿAbd an-Nās̲ir was more popular and more comprehensive than the one effected by Muh̲ammad s̲allallāhu ʿalayhi wa sallam.

May the heavens engulf your graves with fragrance

May Allāh *taʿālā* fill the graves of our saints with light because they embedded the love for Rasūlullāh

sallallāhu ʿalayhi wa sallam in the hearts of the inhabitants of India and Pakistan in such a manner, that no person – no matter how big a sinner he may be, how big an alcoholic, adulterer, thief, or whatever he may be - can bear to hear a single word of disrespect uttered against Rasūlullāh *sallallāhu ʿalayhi wa sallam*. These are the emotions which ought to be found in the Muslims throughout the world.

Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* perceived this void, so when he addressed the Arab youth in 1951, he said to them:

إن محمدا صلى الله عليه وسلم هو روح العالم العربي الإسلامي

Muhammad sallallāhu ʿalayhi wa sallam is the heart and soul of the Arab Islamic world.

If our bond with him becomes even slightly weak, it will mark our end.

نحن قوم أعزنا الله بالإسلام

We are a nation which Allāh taʿālā honoured through Islam.

We will have to teach people what Islam is all about. Unfortunately, the educated Muslims of today do not have correct knowledge of Islam. They do not even know what the economic system of Islam is.

Islam: A complete system

My dear brothers! Islam has certain principles through which peace can certainly be established in this world. Islam has certain laws on the basis of which man can protect his rights. It is one of the defects in our madāris that our students do not know

what the Islamic system is. If they know, they do not know the wisdom behind it. For example, Allāh *taʿālā* made alcohol <u>h</u>arām. The question which arises is what was the need to make it unlawful? The Qur'ān itself gives the reason:

قُلْ فِيْهِمَآ إِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ۚ وَإِثْمُهُمَآ أَكْبَرُ مِنْ نَّفْعِهِمَا

Say: In both there is a major sin as well as benefits for the people. But their sin is far worse than their benefits.[1]

We learn from this that there must have been something which necessitated its prohibition. The word *khamr* (wine) is derived from the root word which means to cover or conceal. From here we get the word *khimār* (a face covering) which is used by a woman to cover her face. *Khamīr* (leavened bread) is known as *khamīr* because the dough rises onto the surface and covers what is beneath it. Wine is called *khamr* because it covers the intellect. When this happens, the intoxicated person will fight, he will swear, he will resort to totally inappropriate and embarrassing actions. An intellect which is covered in this way can cause many harms to a person. This is why Islam made it unlawful. Allāh *taʿālā* says:

يٰأَيُّهَا الَّذِيْنَ اٰمَنُوْآ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ.

O believers! This wine, gambling, idols, and divining arrows are all vile deeds of Satan. Continually abstain from them, then, so that you may gain salvation.[1]

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[1] Sūrah al-Baqarah, 2: 219.

Hadrat ʿAlī *radiyallāhu ʿanhu* was soon to get married. He prepared two camels for the walīmah. Alcohol was not forbidden at the time. Hadrat Hamzah *radiyallāhu ʿanhu* had consumed alcohol. A woman was singing in front of him. She quoted a few couplets in which she said: "I know that you are a very brave man, but I will only acknowledge your bravery when you remove the kidney of a camel and present it to me." The moment she said this, Hadrat Hamzah *radiyallāhu ʿanhu* stood up, took a dagger, removed the kidney from the camel and presented it to her. When Hadrat ʿAlī *radiyallāhu ʿanhu* happened to pass by, he noticed his camel lying dead. He asked in astonishment: "What happened?" When this was related to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he went to Hadrat Hamzah *radiyallāhu ʿanhu* who had consumed a lot of alcohol just before that. In his state of intoxication he said to Rasūlullāh *sallallāhu ʿalayhi wa sallam*: "You are nothing but a slave of my forefathers."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* realized that he is not in his senses, so he left immediately.[2] A few days later this verse was revealed:

يٰأَيُّهَا الَّذِيْنَ اٰمَنُوْآ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ.

O believers! This wine, gambling, idols, and divining arrows are all vile deeds of Satan. Continually abstain from them, then, so that you may gain salvation.[3]

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[1] Sūrah al-Mā'idah, 5: 90.

[2] *Sahīh Muslim*, Hadīth no. 5242.

[3] Sūrah al-Mā'idah, 5: 90.

We learn from the above that alcohol is something which disables a person's mind to the extent that he does not know who he is talking to. This is why he utters anything and everything without consideration to the person whom he is addressing. The Sharīʿat prohibited alcohol to protect us from such actions.

You may have learnt in *al-Hidāyah* that when the fruits just start to appear on a mango tree, it is not permissible to sell the crop. The question which arises is why is it not permissible? The Sharīʿat says that it may well happen that a strong wind will blow and the entire crop will be blown away. In this way, one party [the seller] will make immense profits while the other party [the buyer] will suffer enormous losses. This transaction could lead to disputes. Therefore, as long as the fruit has not grown fully, it is not permissible to sell it.

These are some of the objectives of the Sharīʿat which have to be understood. My dear brothers! This is why I am saying to you again: Never think that your textbooks are the be all and the end all. Never think that since you have studied the Daurah H̲adīth, you are a very senior ʿālim. No! My dear brothers! Now that you studied Daurah H̲adīth, you developed a slight consciousness. You are now able to study the books of the past scholars on your own. It is therefore essential for us to read the books which are in the library, and the new books which become available in the market. If not, we will not be able to understand Islam in the proper way.

The new face of Islam

My dear brothers! Presently there is a need to present Islam in a manner which compels them into acknowledging that the Islamic system is certainly the

best system. However, this requires deep study. The thing which really pains us is that our students do not read books other than their textbooks. They do not read the books which need to be read. They will talk a lot about cricket and waste their valuable time following it. Brothers! What do we have to do with cricket? What we really need to know is what efforts are being made in the world to wipe out Islam, and how we have to prepare ourselves for the propagation of Islam. Turkish youth went to America and learnt how Islam needs to be presented. They are building beautiful masājid, but they want to present an Islam in which there is no jihād. This is one movement which has been set up to weaken Islam. It is a conspiracy against Islam, against our madāris, and against Dīnī movements. We have to be really on our guard. Every new conspiracy comes in the veil of a new movement. They study the principles of Islam and then decide on their modus operandi.

When I was in Zambia, some people came to meet me after ʿishā. My nephew knew nothing about them. All he said to me was that some of his friends would like to meet me. I said to him that he must bring them. They came, began speaking on various topics, and explained to me their method of work. They then extended an invitation to me and said that they will take me to Istanbul to show me the nature of their work. I said to them that I will certainly come, but by then I had gauged who these people are.

The guardian of orphans, the helper of the poor

My dear brothers! We have to be vigilant. When you go home in the holidays, you must go to every village and speak about the Sīrat. Present the glittering pages of the Sīrat to the people. Show them how Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* treated the poor and the

orphans, what his teachings are with regard to the orphans, and what he said about them. One Hadīth states:

عن سهل بن سعد رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أنا وكافل اليتيم في الجنة هكذا، وأشار بالسبابة والوسطى، وفرّج بينهما شيئا.[١]

Rasūlullāh sallallāhu ʿalayhi wa sallam said: "The one who brings up an orphan and I will be in Paradise like this." He then pointed with his index and middle fingers, and left a slight gap between the two.

We perform five salāhs daily, keep fast in the month of Ramadān, make 5-10 completions of the Qur'ān, and then consider ourselves to be very religious, whereas Rasūlullāh *sallallāhu ʿalayhi wa sallam* emphasised the rights of the neighbour as well. A Hadīth states:

عن عبد الله بن عباس رضي الله عنه أنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: ليس المؤمن الذي يشبع وجاره جائع إلى جنبه.[٢]

Rasūlullāh sallallāhu ʿalayhi wa sallam said: A person who eats to his fill while his neighbour remains hungry is not a complete believer.

This is Islam. These are the teachings of Muhammad *sallallāhu ʿalayhi wa sallam*. Also bear in mind, that a neighbour includes forty houses. It is our duty to ensure that our neighbours are not going to bed on an

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[1] رواه البخاري، رقم الحديث: ٥٣٠٤.

[2] رواه البيهقي في السنن الكبرى: ١٠/١٣، الرقم ٢٠١٦٠.

empty stomach. It is our duty to check if there is anyone who has a young daughter but cannot get her married because he does not have the means. Why do we go on performing optional ʿumrah after optional ʿumrah, but we do not make any arrangements for these young girls to get married?! Why do we not go to a sick person who cannot afford to pay for his medication, and help him in this regard? These are the teachings of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam.*

The matchless kindness of Rasūlullāh ﷺ

My dear brothers! Why are we not presenting the qualities of mercy of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* to the nations of the world? Why are we not demonstrating to them that the Prophet whom we emulate was an embodiment of kindness and mercy? And that his heart was filled with compassion. That the religion which he came with is filled with compassion and mercy. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* could not tolerate causing pain to even an animal. This is why he said: Do not engage in conversations while sitting on a horse. If you need to talk, get down and talk because by sitting on it and talking, you are causing pain to it.[1] It is with regard to such a Prophet that the enemies of Islam are saying that he was a terrorist, and that he spread fighting and terrorism in the world.

My dear brothers! Show to the enemies of Islam who Muh̲ammad *s̲allallāhu ʿalayhi wa sallam* really was, what he gave to humanity, and what type of individuals he produced. Inform them that through the efforts of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam,*

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[1]أبو داؤد، الرقم ٢٥٦٩، باب في الوقوف على الدابة.

such Sahābah *radiyallāhu ʿanhum* were produced who, when they ascended the caliphate, they could not sleep peacefully. Hadrat Abū Bakr *radiyallāhu ʿanhu* used to go at night and fill water for an old woman. Hadrat ʿUmar *radiyallāhu ʿanhu* was walking along a road when he saw a Jew begging. He stopped and asked him: "Why are you begging?" He replied: "I cannot work any more." Hadrat ʿUmar *radiyallāhu ʿanhu* asked: "Don't you have any sons?" He replied: "I have, but they pay no attention to me." Hadrat ʿUmar *radiyallāhu ʿanhu* immediately called for one of his companions and instructed him to ensure that the man receives a stipend from the Bayt al-Māl (the Islamic treasury). Hadrat ʿUmar *radiyallāhu ʿanhu* added: "When he was young, he was paying us taxes. Now that he is gone old, he is being pushed around and neglected. Islam does not permit this."[1]

These are the teachings of kindness which Rasūlullāh *sallallāhu ʿalayhi wa sallam* conveyed to the Sahābah *radiyallāhu ʿanhum.* He most certainly produced individuals who showed mercy to humanity. Although they were sitting on the throne of the caliphate, they could not sleep peacefully. This is because Rasūlullāh *sallallāhu ʿalayhi wa sallam* had ingrained in them the pain and concern for humanity. Thus, they brought comfort to humanity. Those who are currently heading America and Russia are liars. It is of no worry to them whatsoever if several hundred thousand people are dying out of hunger. On the other hand, when Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to despatch an army, he would say to them: "Do not kill

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[1] كتاب الأموال لابن زنجوه: ١٦٥، الرقم: ١٥٢. كنز العمال: ٤\٤٩٨، الرقم: ١١٤٧٧، كتاب الأموال للقاسم بن سلام: ١١٥.

the old, do not raise your hand against any woman, do not attack their places of worship, do not kill any child, do not chop off any tree."[1] These were the teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

Emulating Rasūlullāh ﷺ is a guarantee to success

My dear brothers! The need of the time is to show to the people of the world the excellent qualities which Rasūlullāh *sallallāhu ʿalayhi wa sallam* possessed. However, to be able to do this, it is essential for us to undertake a deep study of the Sīrat. There is a real need for this. In fact, do not restrict yourself to that. Instead, after reading, you must ponder and reflect over every aspect of the Sīrat. After all, my success, your success and the success of the entire humanity lies solely in emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللهَ كَثِيْرًا.

There is a good example for you in the Messenger of Allāh for him who hopes [to meet] Allāh and the Last Day, and remembers Allāh a lot.[2]

If we do not read the books on the Sīrat, our condition will be just like that of some of our friends – that even after completing Daurah Hadīth, they do not know the names of the books on the Sīrat. If you were to ask them the names of the books on the Sīrat, they will only tell you one or two.

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[1] موطا إمام مالك، الرقم: ٩٦٥. سنن أبي داؤد: الرقم: ٢٦١٦.

[2] Sūrah al-Ahzāb, 33: 21.

My dear brothers! Just imagine! Allāh *taʿālā* sent to us a Prophet who is a perfect example for us, yet we know nothing about his life!? What, then, will we convey to the people of the world? How will we present his life to them? This is why you will have to read the Sīrat books. Read every page. Read it again and again. Read it every day. This is because Allāh *taʿālā* did not confine Himself to revealing the Qur'ān. Instead, He sent Rasūlullāh *sallallāhu ʿalayhi wa sallam* with it. Thus, together with studying the Book of Allāh, you have to study the men of Allāh. If we know the Book of Allāh but not the men of Allāh, our Islam will remain defective.

Man is a slave of kindness

My dear brothers! We have to do such work that people of the world must be able to say: "These Muslims are very good people. They see to the needs of the poor in the area." The Qur'ān laid down eternal principles for us. For example:

فَاَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ

As for the scum, it dries away. As for that which benefits man, it remains in the land.[1]

If you too remain like scum, you will dry up. As for that which is beneficial in this world, it acquires permanency. You have to be of benefit in this world so that you can acquire permanency. In the area where you live, you must treat every person – whether Muslim or non-Muslim – in a manner which causes them to like you and appreciate you.

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[1] Sūrah ar-Raʿd, 13: 17.

Hadrat Maulānā Qārī Sayyid Siddīq Ahmad Sāhib Bāndwī *rahimahullāh* personally related to me his own story. He said: I used to buy my necessities from a Hindu trader. He passed away. He had three or four daughters who were yet to be married. Marriage is a costly affair among Hindus. When he came to know of the person's demise, he went personally to his house. The girls cried before him and said: "Bābā! Our papa is no more with us. What is going to happen to us?" Hadrat Maulānā replied: Don't worry. I am your papa." Hadrat Maulānā then got the girls married with his own money. I now ask you, do you think that Hindu family will ever forget Qārī Siddīq Sāhib *rahimahullāh*?

This is why I am saying to you, my dear brothers, you must make yourself of use and of benefit. The reality is that a person is a slave of kindness.

الإنسان عبد الإحسان

Man is a slave of kindness.

My dear brothers! It is extremely important to read books in addition to your textbooks. At the same time, it is essential to study your textbooks. Hadrat Thānwī *rahimahullāh* has written: "If a student prepares for the lesson before hand, pays full attention in the class, and revises whatever he learnt, then I guarantee the he will be a student of very good capabilities." Shaykh 'Abd ar-Rahmān Ra'fat Bāshā made the same point in his *Funn ad-Dirāsah.*

My dear brothers! Parents play a major role in the development of a personality. Hadrat Maulānā 'Abd al-Hayy Sāhib *rahimahullāh* – the father of Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* – was a very distinguished scholar. His mother was also an embodiment of piety, purity, abstinence and

asceticism. Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* used to say: “The little service which I am able to render today is because of my mothers. When we were young, then before we could go to bed, my mother used to read *Futūh ash-Shām* of ʿAllāmah Wāqidī *rahimahullāh* to me. All praise is due to Allāh *taʿālā*, ever since that time, the passion to make sacrifices was embedded in me.”

When Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* took admission in a university, his mother wrote to him saying: “ʿAlī! My heart desires that you do this and not that.” When he obeyed his mother, Allāh *taʿālā* enabled him to reach such heights that he was able to change the mindset of countless Arab youth through his writings.

No matter where they go, they speak of Your love

I went to Spain on one occasion. I came across a book titled *Kayfa Dakhala al-Islām Fī Hisbāniyah* (how Islam entered Spain). As I was reading it, the discussion went on to the second Islamic revival in Spain. It stated that this was largely due to the efforts of an Indian scholar by the name of Abul Hasan ʿAlī Nadwī. He had come to the country in a certain year, he addressed the youth, showed them how to proceed with the work, and worked on their minds. These are the achievements of our elders and seniors. We, Indian people, do not even know of these things. This is the general condition of seniors and elders:

> No matter where they go, they speak of Your love.

When Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* went to Syria, the scholars assumed they will see a well-dressed, imposing man with a

turban and a long-coat. But when they saw him in ordinary simple garments, they said:

وجدنا أبا الحسن خفيف الجسم وخفيف اللباس

We saw Abul H̲asan light-bodied and simply dressed.

His first speech was delivered in a hall which was filled to capacity. The audience was immensely impressed and said: "Outwardly he looks like a simple person, but in reality he is something else."

This is generally the condition of the person from whom Allāh *taʿālā* wants to take work. H̲ad̲rat Abū Bakr *rad̲iyallāhu ʿanhu* is described as follows:

نحيف في جسمه، قوي في عزمه

Thin-bodied, but powerful in his resoluteness.

When he stood up against the apostates, no other S̲ah̲ābī could fathom what he was doing because the situation was not conducive. Even H̲ad̲rat ʿUmar *rad̲iyallāhu ʿanhu* did not fully agree with his approach. H̲ad̲rat Abū Bakr *rad̲iyallāhu ʿanhu* became angry at him and said:

أجبار في الجاهلية وخوار في الإسلام[1]

You were very brave before Islam, yet you are acting so cowardly now!?

Such was the resoluteness of H̲ad̲rat Abū Bakr *rad̲iyallāhu ʿanhu*. This is why he is the most superior in the entire ummat. The demise of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* was certainly like a small

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[1] جامع الأصول من أحاديث الرسول: ٨\٦٠٥، الرقم: ٦٤٢٦.

day of Resurrection for the Sahābah *radiyallāhu ʿanhum*. Hadrat ʿUmar *radiyallāhu ʿanhu* went into a rage and said: "If I hear anyone saying that Muhammad *sallallāhu ʿalayhi wa sallam* has passed away I will chop off his neck."

Despite this volatile situation, when Hadrat Abū Bakr *radiyallāhu ʿanhu* proceeded into the room of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he removed the sheet from his face, kissed him on his forehead and said:

فإنك ميت وإنهم ميتون

You are to die and so are the people.

Then when he observed the condition of the people, he climbed the pulpit and addressed them:

وما محمد إلا رسول، قد خلت من قبله الرسل، أفإن مات أو قتل انقلبتم على أعقابكم. ومن ينقلب على عقبيه فلن يضر الله شيئا. يا أيها الناس! من كان يعبد محمدا فإن محمدا قد مات، ومن كان يعبد الله فإن الله حي لا يموت.[1]

Muhammad is but a Messenger. Messengers before him also passed on. If he dies or is killed, will you turn back on your heels? Whoever turns back on his heels will never harm Allāh in any way. O people! Whoever had been worshipping Muhammad let him know that Muhammad has died. Whoever had been worshipping

[1] صحيح البخاري: الرقم: ١٢٤٢. كتاب الجنائز، باب الدخول على الميت بعد الموت إذا أدرج في كفنه، والرقم: ٣٦٦٨، باب مناقب أبي بكر رضي الله عنه.

Allāh, then let him know that Allāh is alive and never dies.

No one apart from Hadrat Abū Bakr *radiyallāhu ʿanhu* had the courage to deliver such a speech. The Sahābah *radiyallāhu ʿanhum* said: "We used to read this verse previously, but when Hadrat Abū Bakr *radiyallāhu ʿanhu* read it now, it was as though it was revealed just now for us."

My dear friends! You have come here to this madrasah by the grace of Allāh *taʿālā*. You must cut off all your other occupations and devote yourselves to your studies. You must then emerge from here as a powerful soldier of Islam. Every person must get up from this assembly with this firm resolution that he is a soldier of the ummat of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and that he will serve Islam until his very end.

The need for institutes which can bring new life to humanity

H̲ad̲rat Mufakkir-e-Millat delivered this speech on 2 January 2011 at Motā Varāchia High School on the occasion of its 25th anniversary. The audience included students, teachers and other guests.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد! فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم. قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ. صدق الله العظيم.

The honourable chairman of Varāchia School and board members, distinguished guests, professors, the rest of you who have attended, and honourable sisters.

It is an occasion of joy for Varāchia that this school is celebrating its 25th anniversary. When any institute completes 25 years of its life and then has a function to celebrate it, then the purpose of it is to examine what it achieved and what it lost. A function of this nature is to survey and review what work was done in the past years, what were our weaknesses, and what needs to be done for the future. This is the reason for a function of this nature.

The majority of those who are invited are people who have some connection or the other with education. They are the ones who are active in the schools and colleges. The committee members of this school invited me as well. I become extremely happy when the achievements of any Muslim educational institute are presented. It is an opportunity for me to analyse it, read about, and I make it a point to attend such functions. You are aware that another programme was conducted here two weeks ago, and I attended. I was

also present when the foundation of this school was laid. When this hall was opened for the first time, I attended. And now I am before you on the occasion of the 25th anniversary. This too is an occasion of happiness for me. I express my gratitude to the committee members for remembering me on such occasions. I was not feeling so well, so I had thought of excusing myself. However, our Jāved Sāhib and other members insisted that I come, even if it is for a short while.

The purpose of education

My dear friends! Why is education imparted? What is the purpose of educating human beings? Some people think that the only reason for education is to guarantee a good future, so that we can earn well, wear good clothes, build a nice house, have a good bank balance, and so on. I believe that the minds of those who acquire knowledge solely for this purpose are of an extremely low level. The fundamental objective of knowledge is for man to develop good manners and etiquette in him, he has good character, he develops concern for his fellow humans, and he becomes a person who is of benefit to the rest of humanity. This is what you call genuine knowledge. Genuine knowledge is that in which a person learns the rights of Allāh *taʿālā* and the rights of His creation.

What are the rights of Allāh *taʿālā* which we have to develop? And what rights do Allāh's creation have over us? Knowing these two is the fundamental objective of knowledge. This has to be our focus. After all, to have good food and drink, and live in a good shelter are things which are done by animals as well. If you leave a buffalo or ox out in the scorching heat, it will search for a shady place and go and stand under a shady tree. This is in its nature. If there is green grass and

dry grass, the animal will go to the green grass. We learn from this that even an animal knows that it must have good food and good shelter.

The distinguishing feature of man

The real human is the one who has concern and feeling for his fellow humans. An Arab poet says with reference to man:

وما سُمِّي الإنسانُ إلّا لأُنْسِه – ولا القلب إلا أنه يتقلّب

Man has been named insān because of his uns (affinity with others). And the heart is called a qalb because it constantly experiences different emotions (yataqallabu).

Man has been called *insān* because he has affinity and affiliation within him. He has love in him. He has concern within him. If humans have no love, and instead have hatred and are constantly bickering with each other, then they have stooped below the level of humanness and joined the animal kingdom. Therefore, when it comes to education, the greatest thing we must look for is what is going to be most beneficial to human life.

Firmness in knowledge, simplicity in life

Together with this, our character must be lofty. Our honourable brother Mahmūd Sāhib was saying just now that three points are essential in every class room. (1) The knowledge which is sought must be sound and genuine knowledge. (2) There must be depth in it. (3) We must choose to live a simple life. The worst challenge today is that our students have become too conscious of fashion. They are more worried about dressing well, having fashionable haircuts, and wearing sunglasses and going out. They then waste their time in these activities until a major

portion of their student life comes to an end. There is a need for simplicity to enter their temperament. If you were to examine the lives of all those who rendered a service to humanity, you will find that they were extremely simple. Look at Mahatma Gandhi in our own country. He was a very simple man. He used to wrap a sheet around his lower body, another around his upper body, and wear sandals. Despite this, the world acknowledged him.

When I went to a school in New York, I saw some information on Gandhi on display. This was a primary school. I was quite surprised and thought to myself, just look! Even the Americans are teaching their children about a certain man in India who had opted for a life of simplicity, who drank goat's milk, and did not bother about exotic foods. Yet, he liberated this country, gave to the people of this country a direction in life. We are in need of individuals of this calibre.

Moral breakdown

In our schools and colleges we have to produce individuals who bear the highest level of character. Unfortunately I have to say this with much pain. I am in the habit of reading the newspapers daily. Even today I picked up *Gujarat Samachar* and read about a certain teacher who committed certain crimes. A few months ago a similar incident was reported about a school teacher in our very own Surat. These are the people who are responsible to train and nurture our children, and to teach them the highest code of morality; yet they are committing these crimes with their students! This is the worst level of depravity which is harming our country. We are residents of this country. You and I live in this country. We have to raise a voice of protest against such actions. We have to speak out against this immorality.

An Egyptian poet gave a very valuable piece of advice. He said:

إنما الأمم بالأخلاق – فإذا ذهبت أخلاقهم ذهبوا

Nations of the world are made with good character. When their good character leaves them, they too disappear.

When the high level of character drops, the nation also falls. It can never be saved.

Real life is when you have a special pain in your heart

Remember! We cannot confine ourselves to education. We are not to produce people who only fill their bellies through their education, while causing harm to their fellow humans. Many highly educated people are graduating from high-rated universities. They then collect money from the poor solely to fill their own pockets. This is not the correct path. ʿAllāmah Iqbāl *rahimahullāh* used to make some very pertinent points. He was known as the philosopher of Islam. He said:

> If blood flows through the veins of man, so what!? This happens in the body of an animal as well. Real life is when you have a special pain in your heart.

You must have that special pain in your heart. If a teacher has a class of 30 or 50 students and they are not understanding a lesson, he must show some concern and think why they are not understanding. My father was also a teacher. He used to say that he had a teacher by the name of Master Chagan Lāl. He used to teach them accounting on the board. He would teach the lesson once. If a child did not

understand it, he would teach it a second time and a third time. On the fourth occasion Chagan Lāl would cry because he failed to make a child understand. This is what you call a special pain in the heart. As long as a teacher does not have a concern that these children are trusts from Allāh *taʿālā* in his hands, he will show no interest in teaching them. He has to worry about how he is going to teach, how he is going to make him understand, how he is going to impart the highest level of education in him, and how he is going to develop character in him.

It is essential for teachers in the schools and madāris to check in which direction the character of their students is moving. Are they going to wear the best of clothes and move about to acquire popularity? And if their character falls because of this, their value in society will also fall. We have to be cognizant of this in our institutions.

I was very pleased when listening to the report of Mah̲mūd Bhāi. I wanted to hear how many graduates were produced from here, and he mentioned a considerable number. He also said that there will be engineers and doctors in the future. We need people like this. We want them to set right their lives and to then serve humanity. The most superior person is the one who serves humanity.

Our fellow countrymen are prejudiced towards Muslim freedom-fighters

You must have heard the name of H̲akīm Ajmal Khān S̲āh̲ib. Whenever Mahatma Gandhi used to go to Delhi, he would go to the house of H̲akīm Ajmal Khān. You ought to know this. The house of H̲akīm Ajmal Khān was the guest house for Mahatma Gandhi. In those days, most of the senior leaders of the Congress

used to stay over at the house of H̲akīm Ajmal Khān. Unfortunately, books which are written today make no mention of H̲akīm Ajmal Khān. No mention is made of Muh̲ammad ʿAlī Jauhar who was imprisoned so many times for the sake of his country. This narrow-mindedness has to be removed from our country. It is our duty to acknowledge those who made sacrifices and present them to the public. The other day too I had informed you that Subhas Chandra Bose had General Shāh Nawāz and other Muslims in his Free India Party. They travelled with him and worked in the free India army. Shāh Nawāz remained in Delhi even after independence. When our books discuss the fight for independence, they make no mention of these names. This is my complaint. We want people to be open minded. The people in this country must openly acknowledge all those who fought for this country and strove for its progress.

The need for introspection

My dear friends! We say that our country is a secular state, but I see many things which are in total conflict with secularism. I travel quite often to England. I am presently residing in Toronto. I did not see a picture of ʿĪsā *ʿalayhis salām* in any bus in any city of England. The people there are Christians, but I never saw a picture of ʿIsā *ʿalayhis salām* in any of their buses. This is because in a cosmopolitan country like theirs, they do not want any one religion to be highlighted and propagated. I can say the same about Toronto. Whenever I go to the library in Toronto, I see every type of literature on display in Persian, Urdu, Hindi, English, Arabic. Depending on the type of people who live in an area, books in their language are made available. I went to a library in Markham and noticed that it has many Arabic books. When I asked the

reason for this, I was informed that it is because many Arabs live there. In another area there are many of our people from Surat. I saw two shelves filled with Gujarati novels. They know that when people from a certain region come and live in their town, they have certain needs. When I went to a hospital in Toronto, I was surprised to see a poster in Urdu which read: "There is nothing better than breast milk for infants." This was written in a hospital in Toronto. We do not have that level of tolerance to use Urdu in our hospitals, yet it is done in Toronto.

Love: The conqueror of the world

My dear brothers! We have to think about how we need to live in this country. Mahmūd Bhāi was saying that the greatest achievement of this school is that they have cordial relations with every community. This is what we must have. We are here to live in this country, we have to live together; so we have to teach our children to live with love. Every person has the right to follow the religion which he wants. But this does not mean that we must hate followers of other religions. This is wrong. We must not speak the language of hatred. We must speak the language of love. If there is love, there could be success for us in this world. ʿAllāmah Iqbāl said:

> A firm conviction, closely-knit action, and love – these are the conquerors of the world. These are swords of men in the struggle of life.

My message is the love of message wherever it may reach

It is my wish that Allāh *taʿālā* creates such children in our school whose knowledge is sound, who possess tolerance, who take the message of love to the world,

and who are able to demonstrate to the world that they are not influenced by politics. The majority in this country wants to live cordially, but the narrow-mindedness of politics is causing mutual conflict. These things must be removed from our centres of education. The minds of our children must remain unadulterated. Jāved S̲āh̲ib had quoted a couplet of Jigar S̲āh̲ib just now, so it made me recall another couplet of Jigar S̲āh̲ib. He said:

> The politicians know their duty [leave them to it]. My message is the love of message wherever it may reach.

We must continue striving to spread love in the world. We must unite humanity and live in this world in a manner that we can be of use to our fellow humans. May Allāh *taʿālā* enable us to become humans of this nature.

وآخر دعوانا أن الحمد لله رب العالمين

The purpose of establishing madāris

Hadrat Mufakkir-e-Millat delivered this speech on 17 May 2016 at the annual jalsah of Dār al-ʿUlūm Falāh-e-Dārayn.

Establishing Madāris – Page 177

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ.[1] صدق الله العظيم.

Respected ʿulamā', honourable guests, and my dear brothers.

You are probably aware that I have not been feeling well since quite some time. However, the thought came to my mind that one cannot rely on life. Before I can leave this world, I should at least admire the flowers of this garden – these flowers whom we expect to devote their lives for the service of the Dīn of Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

My dear brothers! As per the words of Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh*, these madāris are not mere factories from which a few people who can read and write are produced, and they then focus on how they are going to fill their bellies. This is most certainly not the objective of these madāris. Two things have to be done in a madrasah. One is to create and develop capabilities in the students. The other is to create and develop

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[1] سورة الضحى: الآية ١١.

capabilities within themselves. Remember these two points.

Many great books have been written. Students have to understand them and be able to make others understand. This is the capability which we have to create in them. Then we have to create so much of capability in them that they make it their life-mission and the objective of their life to make sacrifices for the service of Allāh's Dīn until their very end. The purpose of these madāris is to produce those who will invite to Dīn, and those who will be prepared to make sacrifices for inviting towards Dīn.

We just heard one Arabic speech and one Urdu speech. I was very happy to hear them. The gist of the Arabic speech was that we are certainly producing individuals. When these individuals get together and work together, and they have the spirit of sacrifice in them, then the work progresses and the future appears bright. If after studying in a madrasah we only bother about filling our bellies, we will not achieve anything. There are many centres of learning in the world. There are many colleges and universities where they teach you how to worry about filling your bellies. But these madāris have a totally different objective, and that is to join Allāh's servants to Allāh *taʿālā*. It is a prerequisite to strive to this end and to make sacrifices for it.

The sacrifices of Hadrat Bāndwī

Hadrat Maulānā Qārī Sayyid Siddīq Ahmad Sāhib Bāndwī *rahimahullāh* was a top graduate of Mazāhir al-ʿUlūm. He worked very hard in his student days. When he graduated, many places invited him to come and teach *Bukhārī Sharīf*. But then he thought to himself that after studying in Mazāhir al-ʿUlūm, if he

accepted a post of Shaykh al-Hadīth, his own hometown will remain desolate. The Bandil Khand region was known as a region of thieves and robbers. He himself related to me that when he completed his studies, there was not a single hāfiz of the Qur'ān in the entire Bandil Khand region. It was filled with thieves and robbers. People were scared of going to that region. He related to me: "I thought to myself: Siddīq, you have acquired knowledge and you can go and teach in some madrasah. You will become a Shaykh al-Hadīth. You will receive a good salary. You will become well-known as a highly capable teacher. In the meantime, your hometown will be left desolate. You will be questioned before Allāh *taʿālā* in this regard."

This is why he did not accept any teaching post. He settled down in a small village and would go on foot from one village to another, and ask the people to hand over their children to him. He would say to them: "I do not want your money; I want your children. I will teach your children." He took in children who were so young that they did not even know how to urinate properly. They used to mess the bedding with their urine, and Hadrat Maulānā used to personally wash their bedding. This was that sacrifice which you heard just now in the Arabic speech which was delivered.

The result of the sacrifices

We will have to produce such individuals from our madāris who offer their lives, who go to areas where there are no worldly comforts, where there is no good accommodation, and no good food. Despite this, you make the intention that you have to convey Allāh's Dīn.

Hadrat Maulānā *rahimahullāh* said to me with absolute confidence: "Maulānā! Allāh *taʿālā* accepted my efforts. All praise is due to Allāh *taʿālā*, this year 300 students read the Qur'ān in the masjid." There was not a single hāfiz in the entire region. Yet, through the efforts of Hadrat Maulānā, he said to me that 300 children are performing tarāwīh.

The fruit of the sincerity of the founders of Falāh-e-Dārayn

People have not realized the importance of these madāris as yet. Maulānā Ghulām Muhammad Sāhib is sitting here in front of us. Just last year he informed me that from his Akkal Kawwā madrasah, 10 000 huffāz performed tarāwīh. These are the blessings of the madāris. He [Maulānā Ghulām Muhammad Sāhib] studied in this very madrasah. He lived here for eight years and graduated from here. Allāh *taʿālā* then enabled him to render services in that barren place. Initially I was opposed to him going there. I am saying it right in front of him. I asked him: "What is this you started by going there?" However, Allāh *taʿālā* has enabled him to render sterling services. Today our hearts are filled with joy when we look at the work they are doing. We are delighted when we see children who have illuminated entire regions. You cannot imagine one person running about eight dār al-ʿulūms, yet he has no worry about anything.

This is the effect of Dīn. It is the effect of the sincerity of the founders. I can still remember – and I related this to you previously – when the first building of the boarding was being erected. Hājī Mūsā Sāhib *rahimahullāh* was sitting under a tree and crying. I thought to myself, why is he crying? This was when the first floor of the building was under construction. I

went to him and said: "Hājī Sāhib! This is an occasion of happiness that the foundation of knowledge is being laid. Why are you crying?" He replied: "Maulānā! I am crying because I do not even know whether I have sincerity in me or not. I am begging Allāh *taʿālā* for sincerity." May Allāh *taʿālā* fill their graves with light.

These people came here from thousands of kilometres. They had no ulterior motive. They spent their wealth with sincerity. They offered their lives and their wealth. And all this was accompanied with sincerity. They took no wage for this. They did not want any popularity and fame. They never passed on any information to the newspapers about the work which they did. They never did such things.

Final message to the graduates

The result of their sincerity is that Allāh *taʿālā* enabled so many of our children to qualify today. Forty nine are graduating today. We have this hope that every one of them spends his time in the service of Dīn until the very end. Whatever Allāh *taʿālā* has destined for you to receive, you will get it. However, you must make a covenant with Allāh *taʿālā* that you are going to serve His Dīn. We are experiencing most challenging and dangerous times. They demand of us that we be ready for every type of sacrifice. It may well happen that our buildings are attacked and raided. It may well happen that efforts will be made to put and end to the monies which we receive from outside. Nonetheless, our 'ulamā' must make a firm resolution that they will be prepared to teach under trees if they have to. They will teach in basements if there is a need. No matter what, they will elevate the words of Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* and live like that until the end of their lives. This is what you must resolve to do. This is our message to

you. I have come here to convey this message to you although I am not feeling well. May Allāh *taʿālā* protect and preserve all our institutions in Gujarat. Whether it is Dār al-ʿUlūm Ashrafīyyah, Jāmiʿah Husaynīyyah, Jāmiʿah Taʿlīm al-Islam Ānand, Jāmiʿah Dhābel – these are our old centres of learning which have rendered immense services. May Allāh *taʿālā* provide the means from the unseen for all our institutions and all those who are working for Dīn. May Allāh *taʿālā* create in the hearts of the students that they will sacrifice whatever they need to, but they will not allow this Dīn of Allāh *taʿālā* to be overpowered.

Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* used to repeat a statement of Hadrat Abū Bakr *radiyallāhu ʿanhu* on occasions like this. Hadrat Abū Bakr *radiyallāhu ʿanhu* said:

أينقص الدين وأنا حي؟

Can I allow any defect to come into Dīn while I am alive?

If in your village, town or city, the Qādiyānīs are becoming active, or any other false creed is gaining ascendancy, you must never remain heedless. You will have to go about by night and day, go to every child and teach him the message of tauhīd. At present one of the most urgent needs is for us to go to the villages and teach tauhīd to the children.

An important responsibility

Government money is used to try and incline our children towards polytheism. They are told to say namaskār (a form of Hindu greeting), they are being asked to bow down before Saraswati Devi so that they can get more knowledge. These are some of the

movements. The entire syllabi of schools are being changed to this end. This is their work, we do not have to fight them. Rather, it is our work and responsibility to make our Muslim children firm on tauhīd. We have to embed in every child that we are those who say and believe:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

You alone we worship, and You alone we ask for help.

This head of ours will never bow before Saraswatī to the exclusion of Allāh *taʿālā*. We will not observe the Namaskār, nor will we attend any yoga class. We will worship Allāh *taʿālā* alone and beg of Him alone. It is your duty to embed this in the heart of every child. Now that you are leaving this place, you are carrying a very heavy responsibility on your shoulders. May Allāh *taʿālā* enable you to bear this responsibility. If you do this, your teachers will become happy. They will think to themselves that the children whom we taught have made these sacrifices in their lives. May Allāh *taʿālā* accept your efforts, the efforts of your teachers and the efforts of the administrators. May this continue in the future as well. May Allāh *taʿālā* enable this blessing of Islam and Dīn to continue until the day of Resurrection. This is my ardent duʿā'. We present heart-felt congratulations to you.

وآخر دعوانا ان الحمد لله رب العالمين

All achievements are in vain if they are not accompanied by the blood of the heart

Hadrat Mufakkir-e-Millat went to Jāmiʿah Islāmīyyah , Muzaffar Pūr, Aʿzam Garh on 18 October 2011 after receiving an invitation from Hadrat Maulānā Dr. Taqīy ad-Dīn Nadwī Mazāhirī. An assembly was conducted in his honour in which Hadrat Mufakkir-e-Millat delivered a detailed and beneficial talk. Maulānā Salāh ad-Dīn Sāhib Nadwī transcribed it and published it in the bi-monthly periodical *ash-Shāriq*. It has been included in *Sadā-e-Dil* after a few changes.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم.

قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ. اِنَّمَا يَتَذَكَّرُ اُولُو الْاَلْبَابِ.[1]

وقال سبحانه وتعالى: وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا، وَاِنَّ اللهَ لَمَعَ الْمُحْسِنِيْنَ.[2] صدق الله العظيم.

Honourable Muhaddīth Hadrat Maulānā Dr. Taqīy ad-Dīn Sāhib Nadwī Mazāhirī *dāmat barakātuhum*, honourable teachers of the Jāmiʿah, and my dear brothers.

It is an occasion of immense happiness for being able to be here in this centre of knowledge and cognition, and we got the opportunity of meeting you distinguished ʿulamā' and dear brothers. The only reason for my coming here is to offer my thanks to our honourable Dr. Sāhib for his phenomenal services in the field of Hadīth. There is no shortage of ʿulamā' in India and we also have many madāris, as Maulānā

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[1] سورة الزمر: ٩.

[2] سورة العنكبوت: ٦٩.

was saying just now. However, there are very few teachers who virtually wrapped themselves in the science of Hadīth and who enjoy an august position in the field of research. These can be counted on the fingers. The sterling services which Allāh *taʿālā* took from Hadrat Maulānā *dāmat barakātuhum* in the field of Hadīth are indeed phenomenal and worthy of esteem.

Hadrat Maulānā Sayyid ʿAbd al-Hayy Hasanī Sāhib *rahimahullāh*, is the father of Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh.* He wrote in reference to a book – *Majmaʿ Bihār al-Anwār* – which is written by a great Gujarati scholar, the great Muhaddith, Shaykh Muhammad ibn Tāhir Pattanī *rahimahullāh*:

له منة على العالم الإسلامي بهذا الكتاب

The Islamic world is indebted to him for this book.

We can say without exaggeration that in the light of the services which Hadrat Maulānā Taqīyy ad-Dīn Nadwī Sāhib rendered in the field of publishing and proliferating books of Hadīth, and the major work which he recently did in publishing:

أصح الكتب بعد كتاب الله الجامع الصحيح للإمام البخاري

The most authentic book after the Qur'ān – al-Jāmiʿ as-Sāhib Li al-Imām al-Bukhārī

We can say:

للشيخ تقي الدين منة عظيمة على العالم الإسلامي بإصدار هذا الكتاب

The Islamic world is greatly indebted to Shaykh Taqīy ad-Dīn for publishing this book.

I am not alone in expressing these sentiments. I tried to sleep after ʿishā but could not fall off to sleep. So I got up, performed wudū' and picked up the *Bukhārī Sharīf* which has been recently published with the research and commentary of Hadrat Maulānā. I started by reading the introduction and noticed that it has appraisals by Dr. ʿAbdullāh ibn ʿAbd al-Muhsin Turkī, Hadrat Maulānā Sayyid Muhammad Rābiʿ Hasanī Nadwī and Shaykh Abū Lubābah – all of whom are distinguished and well-known scholars of the Islamic world. Shaykh Turkī is a famous scholar of Saudi Arabia who rendered sterling services. Hadrat Maulānā Sayyid Muhammad Rābiʿ Nadwī is the rector of Nadwatul 'Ulamā' and the chairman of the Muslim Personal Law Board. Allāh *taʿālā* enabled him to render phenomenal work. Shaykh Abū Lubābah had been the head of Jāmiʿah Zaytūnah, and is considered to be an esteemed scholar. We ought to read the words of praise which they wrote in favour of Hadrat Maulānā and see how such great scholars are showering their praises on him.

Maulānā Taqīy ad-Dīn as described by Shaykh ʿAbdullāh ibn ʿAbd al-Muhsin Turkī

This morning I copied a few lines to read to you so that you can hear what Shaykh ʿAbdullāh ibn ʿAbd al-Muhsin writes.

واشتغل بتدريس الحديث وعلومه في دار العلوم بندوة العلماء، ثم استقر به النوى في جامعة الإمارات العربية المتحدة بالعين، وصرف عنايته للبحث والتأليف والتحقيق في هذا الميدان، حتى صار أحد فرسانه، ورزقه الله تعالى همة عالية، وجلدا ماضيا على البحث ومكابدة مشاقه في دأب لا كلل فيه ولا ملل.

After he left Nadwatul 'Ulamā' and before proceeding to Jāmiʿah al-ʿAyn, Hadrat Maulānā taught *Bukhārī Sharīf* at Falāh-e-Dārayn, Tadkeshwar. This is why I am adding one sentence to the above text:

وقد تولى تدريس الحديث الشريف بجامعة فلاح الدارين في غجرات، ثم انتقل إلى الإمارات العربية المتحدة بالعين، وصرف عنايته للبحث والتأليف والتحقيق في هذا الميدان، حتى صار أحد فرسانه، ورزقه الله تعالى همة عالية، وجلدا ماضيا على البحث ومكابدة مشاقه في دأب لا كلل فيه ولا ملل.[١]

The gist of the above texts is that Hadrat Maulānā commenced teaching Hadīth at Dār al-ʿUlūm Nadwatul 'Ulamā'. He proceeded to Falāh-e-Dārayn, Tadkeshwar where he taught *Sahīh Bukhārī*. He then went to al-ʿAyn University in the UAE where he devoted his time to research in the field of Hadīth until he reached a level of expertise. Allāh *taʿālā* blessed him with immense courage, a sharp eye in research, and the ability to strive continuously without becoming tired and fed up.

These are very significant statements.

An Allāh-inspired personality

For Allāh *taʿālā* to inspire a person to occupy himself in academic work and to spend every moment of his life in it is something which very few people are blessed with. When Hadrat Maulānā became a professor at al-ʿAyn University in the UAE, it would have been very easy for him to live a life of comfort,

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[1] الجامع الصحيح بحاشية أحمد علي السهارنفوري: ١\٤١.

after all he was receiving a large salary. What was the need for him to sit from morning to evening, and in the dark hours of night with books, to call many students, and get them attached to the field of research? Very few people are inspired to serve this field in the manner that he did. In this regard, we can say that Hadrat Maulānā is "Allāh-inspired". Allāh *taʿālā* blessed him with a special bounty. He did not bother about his health. He focussed on publishing *Badhl al-Majhūd, Aujaz al-Masālik* and other books with full annotations. These books have been well received in the entire Arab world. All the ʿulamā' of India ought to be grateful to him that through his services, the value and stature of our ʿulamā' came in the limelight before the Arab ʿulamā'. They have learnt about the various works that have been accomplished by Indian ʿulamā'. These books which were previously litho-printed in India would not be picked up by the Arab ʿulamā'. They could not read those books because they were not accustomed to the Farsi font in which they were written. Only a few could read them. However, Hadrat Maulānā made it easy for the Arabs, and these books are now read from one end to the other end of the Arab world. Through these books, they recognized the services of our ʿulamā' and the inspiration which Allāh *taʿālā* had conferred to them.

The last work which Hadrat Maulānā did on *Sahīh Bukhārī* is a phenomenal accomplishment. It is a book which the Muslim nation unanimously believes to be the most authentic after the Qur'ān. There are many editions of *Sahīh Bukhārī* in the world. Maulānā knows it very well and made mention of it in his introduction. The famous edition in our circles is the Farbarī edition. Apart from it, you get the Yūnīnī, Karīmā, Baghdādī editions; and Allāh *taʿālā* alone knows how many other editions. Some of them are

still in print while others are no longer found. However, it is an exceptional contribution to keep all these editions in front of you and then prepare an excellent edition.

I was observing for the last five years that Hadrat Maulānā's mind was fully occupied with this task. Whenever he used to phone me, he would say: "Make du'ā' that before my life comes to an end, Allāh *ta'ālā* accepts this work from me." This concern had taken control of Hadrat. We made lots of du'ā's, and I constantly said to my friends and associates: "This is not just Maulānā's work, but a favour to the entire academic world."

The statements which a senior scholar like Dr. Turkī made are worthy of reflection.

The words of Hadrat Maulānā Muhammad Rābi' Sāhib

Hadrat Maulānā Sayyid Muhammad Rābi' Hasanī Nadwī writes:

فبذلك قام الدكتور تقي الدين الندوي – حفظه الله – بعمل جليل، وإخراج شرح هذا الكتاب العظيم حاملا لفوائد عظيمة، واستحق بذلك تقديرا وشكرا وامتنانا من قبل دارسي الحديث الشريف وخدمة هذا الكتاب الجليل بأنه يقدّم إلى العالم الإسلامي عامةً، وطلّاب السنة النبوية خاصةً، هذه التحفة النادرة الفريدة في أحسن صورة، وأتقن

عمل، وأجمل ثوب، فجزاه الله تعالى أحسن ما يجزي عباده الصالحين، ويضع عمله هذا في ميزان حسناته.[1]

The gist of the above text is: Dr. Taqīy ad-Dīn Nadwī accomplished a phenomenal task by publishing this book with a commentary and many beneficial points. He deserves the appreciation and thanks of the students of Hadīth for having presented such a beautiful edition. May Allāh *taʿālā* reward him with the best of rewards and include this work in his scale of deeds.

This is the point which I am also making – that Hadrat Maulānā has presented to the Islamic world and to the students of Hadīth a rare and unique gift. The person who accomplished this task is the head of your institution. You people are most fortunate at having as your head a personality who has been engaged in the service of Hadīth for the last 50 years.

An important lesson

My dear friends! I have the opportunity of visiting many madāris in India. At present, there are about 55 madāris in Gujarat where *Sahīh Bukhārī* is taught. I have most probably visited almost every single one. I know about the severe shortage of Hadīth teachers, and the academic level of those who have been appointed to teach Hadīth. You will rarely come across experts like Hadrat Dr. Taqīy ad-Dīn Nadwī Sāhib. An important point which was made just now by Maulānā Sayyid Jāved Ahmad Nadwī is that "there are madāris, Hadīth is taught there, and used to be taught in the past as well". However, the new programme which

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[1] الجامع الصحيح بحاشية أحمد علي السهارفوري: ١\٥٩.

Hadrat Maulānā initiated of preparing young ʿulamā' to research old and rare books, and to collate and publish them in a completely new robe is something which no one was concerned about. Allāh *taʿālā* cast the idea in Hadrat's heart to do this work, and see how it is progressing now. He is thinking of presenting some of the books of Hadrat Shāh Muhaddith Dehlawī *rahimahullāh* and Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh* in a similar manner. Hadrat Maulānā wants to train a group of ʿulamā' who can work on these books, and to have the same concern as he has, and the same level of striving as he does.

My dear friends! It is not for everyone to do this work unless a person has a real love and passion for it. This work is for the one who makes it his robe and garment. It is for the one who has sacrificed his life for it. Those ʿulamā' and young teachers who are going to learn this work under Hadrat's supervision must take the lesson of how Hadrat sacrificed all his comforts and how he bent himself over those books despite the intense heat of Abu Dhabi. I stayed in Abu Dhabi for four days with Hadrat. I observed some of the young ʿulamā' from here who went there, e.g. Maulānā Hassān Akhtar Nadwī and others. Their night and day is spent in looking at books. May Allāh *taʿālā* crown this great work with acceptance. May He inspire all of us – especially the students and teachers of this madrasah – to learn these glittering lessons from the life of Hadrat, so that we can learn how to do this work.

My dear brothers! It is very easy to refer to a commentary and teach. Last night I was reading Hadrat Maulānā's introduction [to *Sahīh Bukhārī*]. In it he explains the differences in the editions of Imām Sanʿānī *rahimahullāh* and Maulānā Ahmad ʿAlī

Sahāranpūrī *rahimahullāh*. He presents eleven examples where Imām San'ānī *rahimahullāh* and Maulānā Ahmad 'Alī Sahāranpūrī *rahimahullāh* included certain points which are not to be found in any other edition. Now this is something new which comes to light for our 'ulamā'.

The deplorable situation of our madāris

My dear brothers! Let me tell you about the deplorable academic capabilities of our people. It is our people and our 'ulamā' who are sitting here.

Take the example of even those who are teaching the higher Hadīth books. Hadrat Muftī Hasan Gangohī Sāhib *rahimahullāh* related this story to us. When we were in Dhābel he related to us that he happened to pass by a classroom. Someone was teaching Hadīth, and reading the following Hadīth:

إن الإيمان ليأرز إلى المدينة كما يأرز الحية إلى جحرها

However, instead of reading إلى جحرها he read it as إلى حجرها. Hadrat Muftī Sāhib *rahimahullāh* said: "I held my head [in shame] and thought to myself: O Allāh! This person is teaching Hadīth yet he is reading إلى جحرها as إلى حجرها !" This was related to us by Hadrat Muftī Sāhib *rahimahullāh*.

Now listen to another story which occurred just about two months ago. I was speaking to a certain Maulānā. When I asked him about his lessons and what he was teaching, he informed me that he is teaching Hadīth in a certain madrasah. I congratulated him and said that it is a very pleasing piece of information. In the course of the discussion, we spoke about tafsīr, so he

mentioned a book and referred to it as *S̲ufūt at-Tafāsīr*. I though to myself, which tafsīr is? Then it occurred to me that he was referring to the tafsīr of ʿAllāmah S̲ābūnī which is titled *S̲afwah at-Tafāsīr*. He was pronouncing it as *S̲ufūt at-Tafāsīr*!! I thought to myself that he just now informed me that he is a H̲adīth teacher in a certain madrasah, yet he does not even know the correct name of this book! This is the deplorable condition of our academic institutions.

The striving of the seniors

We must think: Have we come to the madrasah merely to fill a vacuum? We have to take admission in the madrasah with full focus, and then strive to the full. Any person who does not forego his comforts and does not focus on his objective can never achieve it. Last month I was reading about Imām Nawawī *rah̲imahullāh*. A new book on him has been published: *al-Imām an-Nawawī Wa Khidmātuhu Fī ʿIlm al-H̲adīth*. It is a voluminous book. It states that Imām Nawawī *rah̲imahullāh* did not lie down on his bed for several nights in succession. He would not sleep for 3-4 nights in succession. If he felt sleepy at night, he would lean on his hand for a short while and sleep. His mother used to send him cake and other foods from the village. He would take the dry cake, dip it in water and eat it.

I thought to myself, O Allāh! What type of people were they!? After that I read that he wrote more than 150 voluminous books. The edition of *S̲ah̲īh̲ Muslim* which is taught in our madāris has the commentary of Imām Nawawī *rah̲imahullāh* in it. What a great commentary it is! Then look at his *al-Majmūʿ*. He was able to achieve all this when he strove. No person can succeed in this world without tiring and exerting himself.

Our elders whom we saw were also of the same calibre. Hadrat Shaykh al-Hadīth *rahimahullāh* was able to compile *Lāmiʿ ad-Darārī* and other books because he too exerted himself. On one occasion we went to Hadrat Shaykh al-Hadīth's writing room on the upper floor. After being there for ten minutes, I started feeling extremely uncomfortable on account of the heat. It was a small room which was filled with books. Hadrat Shaykh al-Hadīth *rahimahullāh* would sit in the centre. He sat in a room like that and wrote these outstanding books which are like encyclopaedias. A task which is normally accomplished by an entire academy was achieved singularly by Hadrat Shaykh al-Hadīth *rahimahullāh*. In order to achieve this, he adopted a life of absolute simplicity, and kept himself in a small room. We have become too accustomed to comforts and luxuries. We want ease in everything. If we receive our food slightly later than normal on just one day, we get frantic and agitated. This is not right.

I was the rector in Tadkeshwar. The rule was that no young child was permitted to grow his hair. One student came and said: "But it is a Sunnat of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to grow one's hair. He had hair on his head during the major part of his life." I replied: "You are absolutely correct. We also heard what you just said from our teachers. However, we also heard that Rasūlullāh *sallallāhu ʿalayhi wa sallam* would occasionally make do with bread and vinegar as a meal." Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* relates that there were times when three days would pass in our house without having anything to eat except for water and dates. I said to the student: "Tomorrow I will instruct the madrasah kitchen to give one rotī (bread) and a little vinegar to each student. I will then see how you respond." I added: "You do not

like this Sunnat but you like the Sunnat of growing your hair. These are the plots and traps of the carnal self."

My dear friends! Allāh *taʿālā* blessed you with the opportunity of studying here under the supervision of such a great personality. As for the teachers who are here, some of them are graduates of Dār al-ʿUlūm Deoband and while others are graduates of Nadwatul 'Ulamā'. They are experts in their respective fields. You are acquiring knowledge under them, so do it will full focus, attention and concentration. And take Hadrat Maulānā as your example. Look at the phenomenal works he has done. Today when I went into the library, I saw an entire cupboard filled with Hadrat's written works. May Allāh *taʿālā* bless him with acceptance. And may Allāh *taʿālā* inspire weak people like us to acquire effulgence from them. When we see personalities of this nature, we must look at the immense services Allāh *taʿālā* enabled them to render. This notwithstanding the fact that Hadrat is a resident of a small village.

A sign of Allāh's power

Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* said on one occasion: Great personalities are not born in large cities, but in small towns and villages. Hadrat had mentioned this in an assembly in Tadkeshwar. Hadrat Nānautwī *rahimahullāh* hailed from Nānautah. Hadrat Thānwī *rahimahullāh* was from the village called Thānah Bhawan. Allāh *taʿālā* manifests His power in this way. He revealed the Qur'ān, and sent Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* for the preservation and explanation of the Qur'ān. Allāh *taʿālā* enables the preservation of the Qur'ān and Hadīth through His special grace.

Amazing examples of memorizing the Qur'ān

My dear brothers! There are unique and amazing examples for the preservation of the Qur'ān in this world. A person came to me in Toronto (Canada). He had a six year old child who hadn't started maktab as yet. The man is originally from Hatūran in Gujarat. He came to me and said: "Maulānā, this child is already a hāfiz. I would like you to listen to his Qur'ān." I said: "'Uthmān Bhāi! He has not taken admission in a maktab as yet, he did not even read the alphabets as yet, how did he become a hāfiz?" He replied: "His mother used to teach him verses of Qur'ān daily while she used to be cooking. The child used to be sitting on the floor while his mother would teach him. He became a complete hāfiz in this way."

I thought to myself: Allāh is the greatest! This is what Allāh *taʿālā* means when He says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُوْنَ

It is We Ourselves who revealed this admonition, and We are its protectors.[1]

The second story is of Montreal (Canada). There is a Pakistani who lives in Dubai. He has a five or six year old child who completed hifz of the Qur'ān. One of our graduates from Falāh-e-Dārayn, Tadkeshwar, teaches there. He phoned me and informed me of this. He added that the boy's father has come from Dubai and wants to host a jalsah because he is overjoyed by his son completing hifz. I couldn't understand this because everyone there speaks English. Anyway, I went for the jalsah and saw that the boy is certainly

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[1] Sūrah al-Hijr, 15: 9.

very young. He was playing around with his topī and running around in the masjid. I said to him: "Hāfiz Sāhib, sit down, after all, this jalsah is in your honour."

There was a very young ʿālim who was teaching Hadīth. In the course of delivering his lesson, a bird came in and went and sat in its nest. He got up quickly and placed his topī on the nest. Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* used to say:

الصبي صبي ولو كان نبيا[1]

A child is a child even if he is a Prophet.

I saw these two examples with my own eyes.

The astounding memory of a child

I was reading an Arabic periodical which made mention of the child of a Syrian watchmaker. He lived in Aleppo. He was in his watch-making shop, and his wife asked him to take their child with him. He took his child, seated him in his shop, and continued with his work. From the neighbour's shop, the singing of Umm Kulthūm was being played over the radio. Umm Kulthūm was a famous Arab singer who hailed from Egypt. The Arab youngsters liked to dance to her singing. The record of Umm Kulthūm was playing, and the child was listening. When she finished, the child began singing the same song of Umm Kulthūm. The watch maker was left astounded at his child's ability to sing the entire song. He closed the shop

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[1] ذكره أبو منصور الثعالبي في كتابه: التمثيل والمحاضرة، ص ٥٠. وذكر هذا المثل في "ثمار القلوب في المضاف والمنسوب" بهذه الألفاظ: الصبي صبي ولو لقي النبي.

immediately, went to a masjid where his father conducts lessons, and related the entire incident to him. His father said: "Leave the child with me, Allāh *taʿālā* will take some work from him."

An excellent way of acquiring proficiency in Arabic

My dear friends! Allāh *taʿālā* sent this Dīn for humanity until the day of Resurrection. We have to be grateful to Him for having made us the means for its preservation. Many of you are hāfiz of the Qur'ān, many of you will study tafsīr, and many others will study Hadīth. Despite this, a very shocking situation which has developed in our madāris is that our students are not working as hard as they ought to.

On one occasion I went to Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* in Lucknow. It was his habit to have a meal after ʿishā, after which students and teachers would come and sit near him. Hadrat Maulānā addressed the students and said: "It is not enough to read a book superficially. If a book appeals to you and you like its expressions, then you must read it several times. You must read it so many times as if you are devour it pages upon pages, and they become preserved in your mind." He then added: "I read *Duhā al-Islam, Fajr al-Islam* and *Zuhr al-Islam* of Ahmad Amīn so many times that its expressions became embedded in my mind." You will notice Hadrat Maulānā's Arabic expressions having the style of Ahmad Amīn.

The scout of the Arabic language

Ahmad Amīn is a famous author. It is very difficult to imitate Tā Hā Husayn who was a strange man. He was known as *Rā'id al-Lughah al-ʿArabīyyah* (the scout of the Arabic language). Hadrat Maulānā Abul Hasan ʿAlī

Nadwī *rahimahullāh* wrote a statement with reference to him:

إنه يكتب خلاف ما يعتقد

He is able to write contrary to what he believes.

He was an atheist. Despite this, he wrote a book on the Sīrat titled *ʿAlā Hāmish as-Sīrah*. When you read it, you feel as though an ardent lover of Rasūlullāh *sallallāhu ʿalayhi wa sallam* wrote it. You cannot even make out that his beliefs are completely contrary to what he wrote. Allāh *taʿālā* created people like these in this world. May Allāh *taʿālā* inspire us to preserve our time. The first thing you have to do is never go to class without first reading the lesson on your own. Secondly, ensure that you present yourself before your teacher at the appointed time. Try to sit right in front of your teacher, and listen to his lessons attentively and with full concentration.

Memorize expressions and words

My dear friends! Excellent books are presently being published in the world. It is not a good habit to read books superficially without attention. There are many students who study *Mukhtārāt* but they cannot remember a single paragraph from it. There are many students who study *Nafhah al-ʿArab* in which poems are often quoted, but they do not remember a single couplet. It does not behove students to learn Arabic without memorizing good sentences and expressions. It is essential for students to memorize good poems and sentences.

Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* had come to Tadkeshwar. I brought the class which was studying Urdu and seated them in front of him. Hadrat *rahimahullāh* asked them to read.

One of them started reading. Hadrat *rahimahullāh* continued listening. After a few students read, Hadrat *rahimahullāh* said: "Close your books." He got everyone to close the books, and said: "I want any student who remembers a poem to quote it." Not a single student could recall a single couplet because we did not have a system in Gujarat to ask our students to memorize Urdu poems. Hadrat *rahimahullāh* did not say anything at the time in the presence of the students, but when they left, he said to me: "Maulānā! This is not right. They have to memorize all the poems." Maulānā Ismāʿīl Khān Sāhib Mīratī *rahimahullāh* has a collection of poems in which he teaches you the language and beliefs as well. In his lesson on the cow he writes:

> Be grateful to Allāh, o brother, who created the cow for us. Who else but Allāh could have provided us with milk, yoghurt, sweetmeats and biscuits from it!?

He makes mention of the products of the cow, and then teaches us that Allāh *taʿālā* provided them all to us. This is one of the exceptional qualities of Maulānā Ismāʿīl Khān Sāhib *rahimahullāh*.

Maulānā Abul Hasan ʿAlī's literary skills

Similarly there are many excellent qualities to be found in *Qisas an-Nabīyyīn* of Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh*, but students pay no attention in that direction. For example, Hadrat Maulānā relates the story in which Hadrat Ibrāhīm *ʿalayhis salām* said in front of the king:

ربي الذي يحي ويميت

My Sustainer is the One who gives life and causes death.

The king replied:

أنى أحيي وأميت

I give life and a I cause death.

He summoned two people, ordered one to be killed and released the other. H̲ad̲rat Maulānā *rah̲imahullāh* then writes, and just look at what a powerful statement he makes:

وكان الملك غبيا، وكذلك كل كافر

The king was a foolish person, and the same can be said of every unbeliever.

This is because a person who can see the various signs and manifestations of Allāh's power of creation in this universe, and still does not acknowledge His Oneness, then he is certainly a foolish person.

إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَآيٰتٍ لِّأُولِي الْأَلْبَابِ.

Surely in the creation of the heavens and the earth, and in the alternation of the day and night are signs for the intelligent.[1]

The sentence which H̲ad̲rat Maulānā *rah̲imahullāh* wrote is a small but powerful sentence, but we just read it superficially and carry on with the lesson. H̲ad̲rat Maulānā's objective in writing *Qis̲as̲ an-Nabīyyīn* was to develop love and respect for the Prophets *ʿalayhimus salām* in the hearts and minds of children. He uses very valuable and respectful words

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[1] Sūrah Āl ʿImrān, 3: 190.

in his description of every Prophet. This is a special quality in Hadrat's *Qisas an-Nabīyyīn*. In the same way, Hadrat Maulānā *rahimahullāh* presented valuable pieces of information in *Mukhtārāt*, but we pay no attention to them. I do not know about the situation here, nor did I speak to any student. I am speaking about the madāris in Gujarat. I asked one student: "Hadrat Maulānā *rahimahullāh* mentions certain points in the footnotes. Did you read them?" He replied: "We never look at the footnotes." I said: "Hadrat Maulānā *rahimahullāh* did not write them in vain. There is some reason behind writing them. For example, the identity of the person who wrote the article, who he is, what is his style of writing, etc. What are the peculiar writing features of Tā Hā Husayn, Ahmad Amīn, Ahmad Hasan Zayyāt, Mahmūd ʿAqqād, and so on. How will you progress if you do not pay attention to these facts?"

The footnotes of Maulānā Ahmad ʿAlī Sahāranpūrī

My dear friends! Allāh *taʿālā* has conferred you with a great opportunity. You have such a large madrasah which is glittering in all its glory. I visited your library today. You will rarely come across such a well-stocked library. I visit many madāris and I go to their libraries. I myself have a keen interest in books. It is the same interest which brought me here to Hadrat Maulānā.

I had phoned Hadrat Maulānā for *Bukhārī Sharīf*. Before that he had phoned me from Abu Dhabi and informed me about the printing, and that he had sent a copy to King ʿAbdullāh of Saudi Arabia. So I told him that there is a poor ʿAbdullāh [Hadrat is referring to himself] here as well. So Hadrat Maulānā said to me that the first copy for Gujarat will come to me. He then informed me that copies have already been sent to Aʿzam Garh and I could obtain them from here.

Then a few days back I phoned Hadrat to say that I am sending a teacher from Tadkeshwar to pick up the book. I had ordered several books from Delhi which had been misplaced by myself. I had an ardent desire to see the translation of Dr. Nadhīr Ahmad because it is a very eloquent translation in the Urdu language. We need to make a comparative study of the translations of Shāh ʿAbd al-Qādir *rahimahullāh*, Maulānā Ahmad Saʿīd and Maulānā Nadhīr Ahmad, and see the differences which are in them. We could also see how Urdu was written one hundred years ago.

I wrote to one of my friends by the name of Hārith Bhāi. He looked for this book, bought it and sent it. Three months have passed but I haven't received the book as yet. In the meantime, I had to travel to Toronto. His uncle, Shamīm Sāhib, lives in Toronto. I informed him that I had phoned Hārith Bhāi to buy the book for me, he bought it, posted it, but I did not receive it. A few other books like this also got lost. The postmen nowadays are quite "affectionate"; they don't allow Urdu books to reach us. May Allāh *taʿālā* protect us.

Anyway, I felt that this valuable book [new edition of *Bukhārī Sharīf*] which Hadrat Maulānā prepared after five years of hard work must not get misplaced. This is why I wanted to send a person to come here personally. Hadrat Maulānā then said: "No. It is essential that you come." I thought to myself, I ought to go because it is my duty to express my gratitude to Hadrat Maulānā for this phenomenal work. Allāh *taʿālā* must reward him with the best of rewards on behalf of the entire ummat, and especially on behalf of the ʿulamā'. The hardships and difficulties which Hadrat Maulānā had to endure will not go to waste.

The recommendation of Dr. Abū Lubābah

Dr. Abū Lubābah T̲āhir H̲usayn of Zaytūnah University made a pertinent point. He writes:

والشيخ تقي الدين الندوي وظف خبرة أكثر من نصف قرن من الدراسة والبحث والتحقيق في خدمة هذا السفر الجليل، فقدم نصوصا ونسخا من "الصحيح" حسيبة نسيبة لا دعيّ فيها، جليّة لا غموض فيها، حافلة بألوان من العلوم والمعارف تنير العقل، وتسعد القلب، وتطمئن النفس.

إن ما قدمه الشيخ الندوي لدينه وأمته بإخراجه هذا السفرَ الجليلَ لا يوفيه عليه أجره إلا الله، فنسأله تعالى أن يُجزِل له المثوبة ويُعلِي له الدرجة، وأن يُرضيه عنه.[١]

These words of supplication come from a very distinguished Arab scholar. It is a matter of immense joy for all of us that senior Arab scholars are receiving this work with high praises and making so many duʿā's. As I was reading the book last night, I thought to myself that many of you [students] will get an opportunity to read the introduction after some time. This is another major challenge in our madāris. New books arrive, six months pass without a single person touching them. They won't even look to see what books have arrived. Whereas those who are desirous of knowledge ought to give up their night's sleep to look at newly arrived books. When I could not fall asleep last night, then instead of twisting and turning, I got up, performed ablution, and sat down with

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[1] الجامع الصحيح بحاشية أحمد علي السهارنفوري: ج ١، ص ٦٨-٦٩.

Hadrat Maulānā's book. I must have read about 70 pages. I was then overpowered by slumber so I lied down to sleep.

May Allāh *taʿālā* inspire all of us to become bookworms. As Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* had said: It is not enough to read a book on the surface. You must read to such an extent that you are able to remember entire paragraphs. This is essential. Only then will you be able to express yourself correctly when speaking and writing. As long as good words are not recorded in our brains, it will not be possible for us to write good sentences or speak in the proper manner. It is difficult to do this. May Allāh *taʿālā* accept your [students'] stay here in the madrasah. I am an ordinary villager. I don't even have much academic excellence. It is only out of Hadrat Maulānā's love and affection that this assembly was organized and he asked me to be present here. I was thinking to myself, what am I going to say in the presence of so many ʿulamā' and distinguished people. I don't even have any capabilities. I made duʿā' to Allāh *taʿālā* to enable me to say something beneficial for a few minutes. I felt I should speak about Hadrat Maulānā's services and his work. His work is a most valuable contribution. You and I must take a lesson from this and strive in the same way.

Develop a sense of accountability within yourself

Not a single minute of ours must go to waste while in the madrasah. Our community has given us the money and Hadrat Maulānā himself makes arrangements from various sources. This is a trust from Allāh *taʿālā*. You are trusts from Allāh *taʿālā*. When Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* went to Azhar University and observed

the condition of the students there, he was immensely disturbed. He spoke to the Shaykh al-Azhar and told him that Azhar University is a centre of the Islamic world. The students here ought to have a zeal for Dīn. Hadrat Maulānā *rahimahullāh* spoke to him at length. The Shaykh al-Azhar asked Hadrat Maulānā *rahimahullāh* to note down everything which he said to him so that he could then convey it to his committee. Hadrat Maulānā spent the night writing what he felt needed to be highlighted, and presented it to the Wakīl al-Azhar the next day. When he read the article, he assumed that it was written by some graduate of an Arab university. So he asked: "In which Arab country did you study Arabic?" Hadrat Maulānā *rahimahullāh* replied: "I never left India to study anywhere. This is my first journey out of India." The man was astounded at the eloquent manner in which an Indian wrote the article, wherein he addresses the 'ulamā' of Azhar university. Hadrat Maulānā *rahimahullāh* made one very distinguishing statement:

إن الأمة الإسلامية ألقت أفلاذ كبدها أمامكم، وأنتم مسئولون عنهم أمام الله يوم القيامة.

The Muslim community has handed over the pieces of its heart [their beloved children] to you, and you will be questioned about them before Allāh ta'ālā on the day of Resurrection.

Every teacher – no matter which madrasah he is teaching in – ought to write down this statement and keep it with him. This was the very same pain which was found in our elders and seniors. If a student went to any of them, he would think to himself: This student has come to study, how can I make him understand? These elders whom we accept as saints,

who were our imāms – look at the pain and concern which they had. Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* used to quote this line quite often:

> All achievements are in vain if they are not
> accompanied by the blood of the heart.

May Allāh *taʿālā* bless the students and the teachers with this pain of the heart. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Wisdom in da'wat

The following lecture was delivered by Hadrat Mufakkir-e-Millat on 16 December 2004 in the Jāmiʿ Masjid of Lusaka at a tablighī ijtimāʿ. In the lecture Hadrat presented many eye-opening and enlightening points on the need for wisdom in daʿwat

بسم الله الرحمن الرحيم

اَلْحَمْدُ لله نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَنَدَنَا وَحَبِيْبَنَا وَشَفِيْعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ أَرْسَلَهُ تَبَارَكَ وَتَعَالٰى إِلٰى كَافَّةِ النَّاسِ بَشِيْرًا وَّنَذِيْرًا وَ دَاعِيًا إِلَى اللّٰهِ بِإِذْنِهِ وَسِرَاجًا وَّ قَمَرًا مُّنِيْرًا أَمَّا بَعْدُ فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ: وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ إِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ. وَقَالَ تَعَالٰى فِيْ مَقَامٍ اٰخَرَ: لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ. صَدَقَ اللّٰهُ الْعَظِيْمُ!

Respected elders! The greatest favour of Allāh *taʿālā* upon His servants is that He sent Prophets *ʿalayhimus salām* to this world in every era to guide them. Right till Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, there is no period of time wherein Allāh *taʿālā* did not send any Prophet. Prophets *ʿalayhimus salām* came in succession. The Qur'ān says,

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرٰى

Then we sent Our Prophets in succession.[1]

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[1] Sūrah al-Mu'minūn, 23: 44.

Allāh *taʿālā* sent the Prophets *ʿalayhimus salām* in succession so that man, who lives in this world, could maintain his relationship with Allāh *taʿālā* and not become unmindful of Him by looking at the outward beauty and charm of this world. All the Prophets *ʿalayhimus salām* came with one message,

يَا قَوْمِ اعْبُدُوْا اللّٰهَ

O my people! Worship Allāh.[1]

There is no Prophet who did not make this announcement. Allāh *taʿālā* sent a guide to every area and to people of every language.

وَلِكُلِّ قَوْمٍ هَادٍ

For every nation there is a guide.[2]

The ummat of Rasūlullāh ﷺ is the last ummat

Allāh sent a guide for every nation. Guides were sent to different places and various nations. Finally Rasūlullāh *sallallāhu ʿalayhi wa sallam* came into this world. His arrival marked the end of the chain of prophet-hood. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said,

أَنَا خَاتَمُ الْأَنْبِيَاءِ وَلَا نَبِيَّ بَعْدِيْ

I am the seal of Prophets and there will be no Prophet after me.[3]

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[1] Sūrah al-Aʿrāf, 7: 59, 65, 85; Sūrah Hūd, 11: 50, 61, 84; Sūrah al-Mu'minūn, 23: 23; Sūrah al-ʿAnkabūt, 29: 36.

[2] Sūrah ar-Raʿd, 13: 7.

[3] *Musnad ar-Rūyānī*: No. 642, p. 207, vol. 1.

However the work of linking the servants of Allāh *taʿālā* to Allāh *taʿālā* will remain until the day of Resurrection. Every man to come in this world will be in need of this. Just as Allāh *taʿālā* made Rasūlullāh *sallallāhu ʿalayhi wa sallam* Khātam an-Nabīyyīn - the seal of all Prophets, He made this ummat Khātam al-Umam - the seal of all nations. Just as Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the last of all Prophets *ʿalayhimus salām*, likewise the ummat of Rasūlullāh *sallallāhu ʿalayhi wa sallam* which is referred to as 'Ummat-e-Muhammadīyyah' is the last of ummats. None of the nations and ummats which came into this world in the past will ever come again. Allāh *taʿālā* has placed the responsibility of prophet-hood on this ummat. Every individual of this ummat should pass his life in this world carrying the message of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He should regard the work of daʿwat to be his primary occupation and should call towards Allāh *taʿālā* those who have been separated from Him and have forgotten the path.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ إِلَى اللهِ

Whose words can be better than those who call to Allāh.[1]

Any person who calls the servants of Allāh *taʿālā* towards Allāh is the best person. Allāh *taʿālā* says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

You are the best of nations which has been appointed for (the benefit of) mankind. You command good and forbid evil.[1]

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[1] Sūrah Hā Mīm as-Sajdah, 41: 33.

Allāh *taʿālā* created this ummat to do the work of commanding good and forbidding evil.

Preachers of Islam in every era

After the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam* there was no century that passed wherein a preacher who invited towards Allāh *taʿālā* did not exist. They existed in every country. Our naïve youngsters who spend time in jamāʿat are oblivious to this fact.

Once there was an educated man who was delivering a dynamic speech. He said, "The work of daʿwat did not take place for five centuries. Hadrat Maulānā Ilyās Sāhib came and commenced the work of daʿwat." I continued listening to his lecture. After the lecture I took him one side and explained to him that he should never utter that statement again because our Master *sallallāhu ʿalayhi wa sallam* said in a Hadīth,

إِنَّ اللهَ يَبْعَثُ لِهٰذِهِ الْأُمَّةِ عَلٰى رَأْسِ كُلِّ مِأَةِ سَنَةٍ مَّنْ يُّجَدِّدُ لَهَا دِيْنَهَا

Indeed Allāh taʿālā sends at the turn of every century a man who revives the Dīn for the Ummat.[2]

He is the watchman of Islam in India

Every century, Allāh *taʿālā* creates ʿulamāʾ who do the work of religious daʿwat according to the conditions of that era. I requested that man, at the very least, to read and study the five volumes of Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī's book, *Tārīkh-e-Daʿwat-wa-ʿAzīmat*. In this book Hadrat Maulānā speaks of the notable works and achievements of all the revivers

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[1] Sūrah Āl ʿImrān, 3: 110.

[2] *Abū Dāwūd*: Hadīth no. 4293.

of Dīn who existed from the time of Hadrat ʿAlī *radiyallāhu ʿanhu* coming down to Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh*. Some of them sat in the khānqāhs and wrote letters and books. One of them was Shaykh Ahmad Sarhindī *rahimahullāh* whom the world remembers as Mujaddid-e-Alf-e-Thānī (The reviver of the second millennium). The first millennium in the Islamic calendar was complete and the second millennium started. The whole atmosphere and environment had become corrupt and evil in India at that time because of Akbar's Dīn-e-Ilāhī. It seemed as though the true religion was about to be wiped out or that its pattern was going to change. The state and affairs of India became corrupt and evil in the era of Akbar. Other nations were encouraging him and spurring him on. They used to say, "Akbar is great." They called him Akbar-e-Aʿzam because he caused harm to Islam. Allāh *taʿālā* created one poor person in Sarhind, Punjab whom we know by the name of Maulānā Ahmad Sarhindī. Allāhu Akbar! He started to write letters. He wrote letters in Persian to the ʿulamā', governors, princes and businessmen. His letters were hidden and discreet. If you read them even today, you will feel the effects because he was a man of Allāh *taʿālā* and Allāh *taʿālā* entrusted him with the work of reviving Dīn. On account of his letters, Islam was rekindled and revived to such an extent that after Akbar, Islam began to flourish and blossom during the reign of Jahāngīr. Historians are astonished and bewildered about how such a great revolution took place. Akbar had totally changed the environment. Who was it who came and revived Islam? People say that Mujaddid-e-Alf-e-Thānī sat on the land of Sarhind and rendered the great work of the revival of Islam. Thereafter his son, Khwājah Muhammad

Maʿsūm *rahimahullāh* and his khulafā' who were residents of Delhi followed suit.

May your voice reach every city

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* rendered the work of daʿwat through his *Mathnawī*. Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* wrote the biography of Hadrat Maulānā Rūmī *rahimahullāh* in great detail. Read it and you will understand how many people's lives changed through the *Mathnawī Sharīf*. Two years ago I went to Stockton, a city in California, America. I asked Dr. Masʿūd Sāhib which author's book the youngsters of America were studying a lot at that time because in every place some authors are very famous. People are attached to their books. Hence I queried which author's books in English were quite popular with the youngsters at that time. I was very surprised when Dr. Masʿūd told me that the youth of America were studying and reading the *Mathnawī* of Maulānā Rūmī *rahimahullāh*. I was astonished by his answer. The following day we went to visit Berkeley University which is a very big university of America. It has about thirty five thousand students and the campus is so big that you get tired of walking around it. I wanted to visit its library. Three floors of the library are below ground level and three floors are above. When I reached Berkeley, they took me to the book stall where books are sold. On one shelf there was a set of Maulānā Rūmī's books. I thought to myself that the slave of Allāh *taʿālā*, Jalāl ad-Dīn Rūmī is lying in Konya and people are reading his books in America. Last week I went to Konya and visited his shrine. His spiritual mentor was Shams Tabrez *rahimahullāh* who, through one gaze, had changed the life of Jalāl ad-Dīn Rūmī.

Maulānā Rūm says, "We studied many books but we did not become the scholar of Rome until we put our hands in the hands of Shams Tabrez." Men like him handed themselves over to the service of the pious friends of Allāh *taʿālā* and when the pious set their gaze on them, their lives began to glitter and shine. Thereafter Allāh *taʿālā* created such radiance and nūr in their knowledge that they illuminated the world. To this day, merely reading the *Mathnawī* changes lives of people. Hadrat Hājī Imdādullāh Muhājir-e-Makkī *rahimahullāh* is known as 'Sayyid at-Tā'ifah'- the leader of the saints of India. Maulānā Muhammad Qāsim Nānotwī *rahimahullāh*, Maulānā Rashīd Ahmad Gangohī *rahimahullāh* and Hadrat Thānwī *rahimahullāh* pledged allegiance to him and remained in his company. Maulānā Muhammad Qāsim Nānotwī *rahimahullāh* is not an ordinary person. He was a brilliant scholar of India, yet even he pledged allegiance at the hands of Hājī Imdādullāh Muhājir-e-Makkī *rahimahullāh*.

Propagation of Islam by the Sufis

I read about Hājī Sāhib *rahimahullāh* in a book which was printed in Pakistan. The title of the book was, *Hājī Imdādullāh Muhājir-e-Makkī rahimahullāh Aur Oen Ke Khulafā* (Hājī Imdādullāh Muhājir-e-Makkī *rahimahullāh* and his khulafā). After reading this book a thought occurred to me that this book should be printed in different languages so that the misunderstanding lurking in our minds may be dispelled. Hājī Sāhib *rahimahullāh* placed his khulafā in different areas- one in Bengal and one in Dakkan- and said to them, "Link the servants of Allāh *taʿālā* to Him. Establish khānqāhs."

Hadrat Khwājah Muʿīn ad-Dīn Chishtī Ajmerī *rahimahullāh* came from Sanjar. At that time

Rajasthan was saturated with kufr. He took up residence in a small hut. He used to wear wooden sandals and he started preaching Islam to the people. Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* quoting the statement of an Englishman says, "Ninety thousand people accepted Islam on this man's hands." Those luminaries never abandoned the work of daʿwat. Each one had their own method and style of daʿwat. Some people preach through books, some through khānqāhs and some do the work of daʿwat in the manner which Maulānā Muhammad Ilyās Sāhib *rahimahullāh* initiated to unite the ummat. These are all methods of daʿwat.

The mutual link between Sufism and daʿwat

Daʿwat ilallāh (calling to Allāh) is not confined to one method. It is imperative that we understand this point well. Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* was the greatest preacher of his era. It is written in his biography and I heard from the pious elders on numerous occasions that sometimes he would leave Nizāmuddīn for fifteen to twenty days and when he would return he would say, "We travelled a lot outside and due to this, some ill effects have come onto our hearts." Since the friends of Allāh *taʿālā* are always concerned about the purity of their hearts, Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* would go to the khānqāh of Hadrat Rā'ipūrī *rahimahullāh* to purify his heart so that it could become absolutely clean. Hadrat would go to the khānqāh and stay over for a few days. The greatest role model for us in life is Hadrat Muhammad *sallallāhu ʿalayhi wa sallam*. Our pious elders taught us one important lesson: Dīn is not what we understand it to be but what Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught us.

Rasūlullāh's ﷺ seclusion

We need to see what the practices of Rasūlullāh *sallallāhu ʿalayhi wa sallam* were. There is no preacher who came to this world who was greater than Rasūlullāh *sallallāhu ʿalayhi wa sallam* but we find that it was his habit to go onto the streets of Makkah and assist the poor. He would seek out the widows. He would host and serve guests whereas there was no preacher greater than him. We understand from this that together with the work of daʿwat, these works must also be done.

Imām Bukhārī *rahimahullāh* has a chapter in *Bukhārī Sharīf* titled,

كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The third Hadīth deals with the manner in which revelation came to Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* explains that Allāh *taʿālā* inspired into the heart of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to spend some time in seclusion just as we leave all our work and go to some khānqāh. Imām Bukhārī *rahimahullāh* says,

وَقَدْ حُبِّبَ إِلَيْهِ الْخَلَاءُ

Seclusion was made beloved to him.

The above words are the words of *Bukhārī Sharīf*. The love for seclusion was instilled into Rasūlullāh *sallallāhu ʿalayhi wa sallam.* He would go to the cave of Hirā' outside Makkah and worship Allāh *taʿālā.* He would take some food from Hadrat Khadījah *radiyallāhu ʿanhā*, go to the top of the mountain and

engage in the remembrance of Allāh *taʿālā* in the cave of Hirā'. Imām Bukhārī *rahimahullāh* says,

وَكَانَ يَتَحَنَّثُ فِيْ غَارِ حِرَاءَ يَتَحَنَّثُ اَيْ يَتَعَبَّدُ

And he would engage in worship in the cave of Hirā'.

In the above statement, the meaning of the word يَتَحَنَّثُ was explained that Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to worship Allāh *taʿālā* in a specific manner and turn to Him. This was because revelation had not come as yet. Seclusion is necessary for preachers of every era. They must spend some time in the khānqāhs and purify their hearts. Please understand this point well.

Sufism is the life-commitment of the preacher

One Arab ʿālim wrote about Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* that he came to their country and the government made arrangements for his accommodation in a five star hotel. Great kings and leaders wanted Maulānā to stay at their homes. Maulānā said, "It is not my habit to stay in hotels." Hence Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* stayed in one room of a masjid. After mentioning the above incident in his writings after the demise of Hadrat Maulānā *rahimahullāh*, this Arab ʿālim wrote one sentence which really appealed to me and based on that statement I also wrote those words in my article which is,

إِنَّ الدَّاعِيَ إِلَى اللهِ يَحْتَاجُ إِلٰى تَصْفِيَةِ الْقَلْبِ

The one who invites towards Allāh needs to purify his heart.

All preachers need to cleanse their hearts. Since Hadrat was a preacher, he stayed in the room of the masjid so that his heart could remain pure. This is the reason why tears would flow from people's eyes when Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* delivered a lecture. Once when Maulānā delivered a lecture in front of great Arab ʿulamā' and students in Jāmiʿah Islāmīyyah Madīnah Munawwarah, there was not a single person left in the assembly whose eyes were not flowing with tears. While addressing the Arab youngsters Maulānā said, "O youngsters! Engrave on your hearts the words of Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu* which he once uttered,

أَيَنْقُصُ الدِّيْنُ وَأَنَا حَيٌّ

Can any deficiency come to Islam whilst I am alive?

In other words, make a resolution in your life that you will continue to do this work of daʿwat till the end of your lives. For deficiency to come into Islam while I am alive cannot be possible. O youngsters! Write this statement on your hearts." When Maulānā said this, the Arab youngsters began crying. Every Muslim youth in the world should have this restlessness. Irrespective of which part and area of the world he resides in, he should have this restlessness and worry that,

أَيَنْقُصُ الدِّيْنُ وَأَنَا حَيٌّ

Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* was a great preacher of his era.

He was given millions of rupees but he paid no attention to it. Shaykh Zā'id ibn Sultān gave him hundreds of thousands of rupees before his demise

but he did not take even a cent home. He used to write books and deliver lectures. He would attend political gatherings as well as tablīghī gatherings but as long as Hadrat Rā'ipūrī *rahimahullāh* was alive, he would frequent his khānqāh regularly. Sometimes people have a lot of misgivings and misunderstandings. They have little knowledge and within their limited understanding they feel that their work is the only work of Dīn and there is no other work of Dīn.

Do not regard any branch of Dīn to be inferior

Once when Hadrat Maulānā Ibrāhīm Dewlah Sāhib came for a jalsah I said to him, "Maulānā! I want to ask you a question. We are Islamic teachers. We teach. We conduct lessons from Shawwāl to Shaʿbān. We only get Friday off. Thereafter when the holidays of Shaʿbān commence, the tradition and custom in Gujarat is that the administrators of primary madāris arrange a jalsah and they invite the ʿulamā' of the Dār al-ʿUlūms. Sometimes it happens that between the eleventh and twentieth of Shaʿbān we do not go home for even one day. So why do you not say regarding that practice that these ʿulamā' are also engaged in the work of daʿwat ilallāh." After listening to me, Maulānā burst into laughter and said, "Who is objecting to that? Whoever says otherwise then that is from the errors and mistakes of the laymen."

Qādī ʿAbd al-Wahhāb Sāhib was the amīr of Gujarat. He was a very pious man. He was a man who used to cry a lot. When he came to Tadkeshwar he was invited for breakfast at the house of Hājī Yūsuf Sāhib. There were always five to six cars travelling with Hājī Sāhib. When we went outside after having breakfast, Mūsā Bābar Sāhib Kāwī looked at me and said, "Qādī Sāhib! Maulānā has not been out for forty days for a long

time." He was a great preacher but he was a layman. Qādī Sāhib became upset. He said, "Mūsā Bābar! Please talk sense! You are going out in jamāʿat for so many years and till now you have not understood! What work is Maulānā doing in the madrasah? You are standing here speaking this nonsense! I can understand if a layman speaks to me like that. This causes great harm to this weak ummat." The work of daʿwat is very lofty. I have travelled from San Francisco in America to all countries. I visited Britain fifteen times. I visited Spain and Portugal.

The concern for Dīn is based on love and unity

Last week I went to Turkey. I took down the address of the tablīghī markaz in Dewsbury. I knew that these jamāʿat people could assist us so I phoned Maulānā Yaʿqūb Qāsimī Sāhib and told him to obtain the address of the tablīghī markaz in Turkey. Then we looked and searched until we reached the markaz at ʿishā time and through the will of Allāh *taʿālā*, we met two men on the way who understood Urdu. They took us to one room, served us well and insisted that we stay there. We told them that our luggage was kept in a certain hotel. They said, "Very well! We will send our man tomorrow morning to fetch your luggage." We said, "Okay." They came to us in their car for two days in a row and remained with us because they were involved in the effort of daʿwat. They possessed knowledge and knew how to conduct themselves with ʿulamā'. All of this is taught in the jamāʿat.

When a person brings īmān in Allāh *taʿālā* and does good deeds regularly, Allāh *taʿālā* places his love in the hearts of people as a result of his īmān and good deeds. This is the promise of Allāh *taʿālā*.

إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوْا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا

Indeed those who believe and work righteous deeds, Allāh will place love for them (in the hearts of the creation).[1]

We never knew them before. There is no blood relationship between them. It is only on the basis of a connection to Dīn that a man leaves his work for the whole day and stays with us only on account of the urge and drive of his īmān.

One of our students is from Pānolī. His name is Maulānā Saʿīd. He resides in Sacramento and is a graduate of Falāh-e-Dārayn. He phoned me and said, "For the first time in my madrasah some students are qualifying as H̲āfiz̲-e-Qur'ān. I will be delighted if you come for the jalsah." I said, "Excellent! I will be pleased to see them rendering religious service wherever they will do the work of Dīn." According to the ticket he booked for me from Toronto to Sacramento, I had to change planes en route. I phoned him and said that I will not be able to travel like that because American airports are huge. If I had to disembark at one airport, I would not know which plane to board as I don't know English. Maulānā Saʿīd said, "Don't worry. I know some people in that city. I will phone them and they will come there and ensure that you take the correct flight." I said, "Very well!" When I reached and disembarked, I found three people waiting. Māshā' Allāh, all of them had beards, turbans on their heads and they were waiting with a wheel chair. The area that I needed to go to was quite far. They took me there and when they made me sit on a chair close-by, they said, "Today is our gusht day. If you are ready, you should come with us to the city because there are still three and a half hours left for

[1] Sūrah Maryam, 19: 96.

your flight. We will bring you back in time. If you don’t want to come, you can stay here. Here is some food, a prayer mat, water and these two men who will be at your service.” The man who was speaking to me was a Pakistani doctor who had established a clinic in that city. He left the clinic, came to me and made all arrangements for my comfort and ease. This is the effect of daʿwat otherwise nobody in America can even spare five minutes of his time for you. However when people come into the work of daʿwat of dīn, their character changes. If he is a businessman, his life will change. If he is a doctor, his life will change. If he is a teacher, his life will change. If he is a university professor, his life will change. This was the very work which Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* wanted to do i.e. through giving daʿwat to every class and category of people, a worry and concern for Dīn would be created and they would be linked to the Dīn of Allāh so that every individual of the Ummat could be united.

The last lecture of Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh* titled ‘*Ummat Banei*’ was delivered in Lahore and has been printed. Maulānā mentioned in that lecture, “People hold meetings to create unity. Brothers! Unity and consensus will not come through meetings and conferences. Develop the concern for Dīn and unity and consensus will automatically develop. Allāh *taʿālā* revealed the Qur’ān to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Allāh says,

وَاعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا وَّلَاتَفَرَّقُوْا وَاذْكُرُوْا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوْبِكُمْ وَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِّنْهَا

Hold firmly to the rope of Allāh (Islam) altogether and do not differ. Remember the favour of Allāh upon you when you were enemies, then He united your hearts and through His favour you became brothers. You were at the edge of the pit of Hell then He saved you from it.[1]

O people! Remember Allāh's favour. You were enemies of each other. You did not want to see each other. This daʿwat of Dīn made you brothers. Those who were not happy to look at each other yesterday became such brothers that they were prepared to divorce their wives saying, "I have two wives. I will divorce one and you should get married to her. I have a certain amount of wealth. I give you half of it." Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* established the *mu'ākhāt* (brotherhood) pact between the Muhājirīn and the Ans̲ār and through the blessing of the daʿwat of Dīn the environment of Madīnah also changed.

The different branches of daʿwat

There is no doubt whatsoever that if anyone wants a life of peace in this world, he should choose the path of daʿwat. Now the question is whether the method and system of daʿwat is only one or are there different methods?

Some people think that the only system of inviting people to Islam is daʿwat and tablīgh whereas this is incorrect. H̲ad̲rat Thānwī *rah̲imahullāh* lived in Thānah Bhawan and changed the lives of hundreds of people. Among them were great professors and journalists. There was no historian in India like Sayyid Sulaymān Nadwī *rah̲imahullāh*. Khwājah ʿAzīz al-H̲asan Majdhūb *rah̲imahullāh* was a school inspector. They all went to H̲ad̲rat and their lives

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[1] Sūrah Āl-ʿImrān, 3: 103.

changed. ʿAbd al-Mājid Daryābādī *rahimahullāh* had become an atheist. He was a Master of Arts in his time. He wrote a book on psychology which a London publisher published. However when he placed his hands into the hands of Hadrat Thānwī *rahimahullāh* then ʿAbd al-Mājid Daryābādī became Maulānā ʿAbd al-Mājid Daryābādī *rahimahullāh*. Was this not daʿwat ilallāh (inviting towards Allāh)? Did Maulānā Thānwī *rahimahullāh* not do the work of daʿwat ilallāh? A person sits in the khānqāh for the same purpose that he may join the slaves of Allāh *taʿālā* to Allāh. The work of tablīgh that we go out to do is for this very same purpose that we may bring those servants of Allāh *taʿālā* who are outside the masjid, into the masjid and they should link themselves to Allāh *taʿālā*. The object is the same. There is an Arabic poem:

عِبَارَاتُنَا شَتّٰى وَحُسْنُكَ وَاحِدُ – وَكُلٌّ إِلٰى ذَاكَ الْجَمَالِ يُشِيْرُ

Our words are different but Your beauty is one. Everything points to that beauty.

If I want to go to India, I can go via Nairobi or via Ethiopia. The point is that irrespective of which route I take, I will be going to India. The routes may differ but the destination is the same. Likewise, the object is to bring Allāh's slave to Him and this is necessary. The route can be any route and the work of daʿwat is necessary for every person. Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* started this work of daʿwat in this world on a general level which reaches out to the masses. It has a great effect on the lives of people. When I went to the ijtimāʿ in Detroit, USA, I saw five thousand people seated in the hall. I began to think that so many people have gathered in America. I saw a man wearing a white turban. From

the morning he was occupied with running errands. He was not even concerned about wearing sandals. I asked someone who he was and he said, "He is the most senior doctor of this city." This work of daʿwat has changed the lives of doctors and engineers. We understand the importance of this work and how great it is but it is important to correct the few misunderstandings which crop up.

A unique point

In *Nizām-e-Taʿlīm-o-Tarbiyat*, Hadrat Maulānā Manāzir Ahsan Gīlānī *rahimahullāh* wrote a unique point under the verse,

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ

Recite in the name of your Sustainer who created.[1]

The commentators of the Qur'ān have explained the tafsīr of this verse differently but Maulānā says that Allāh granted man such knowledge which he did not possess.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

He (Allāh) taught man what he did not know.[2]

He says that when a person does not have knowledge of something and thereafter he gains knowledge of it, the effect of that knowledge is that he becomes proud. He spent four months in the path of Allāh and learnt something so now he thinks, "What need do I have for these Maulānās? I go out in jamāʿat. I don't need them." He feels that he does not need the ʿulamā'.

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[1] Sūrah al-ʿAlaq, 96: 1.

[2] Sūrah al-ʿAlaq, 96: 5.

أَنْ رَّاٰهُ اسْتَغْنٰى

Because he regards himself to be independent.[1]

Hadrat Maulānā says that he thinks like this but he does not read the following verse,

إِنَّ إِلٰى رَبِّكَ الرُّجْعٰى

Indeed the return is to your Sustainer.[2]

Turn towards your Lord who is elevating you by blessing you with knowledge. It should not happen that Shaytān deceives you and you start committing major evils.

An important statement of Maulānā Muhammad Ilyās Sāhib

This is why Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* would very often tell the people, "Do not speak ill of the ʿulamā'." I did not see Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* but when Hadrat Maulānā Yūsuf Sāhib *rahimahullāh* came to the Bhopal ijtimāʿ we were studying in Dhābel so we also went to Bhopal. Maulānā ʿUmar Sāhib as well as Hājī ʿAlā'uddīn were with us. The ijtimāʿ did not yet start but a senior elder, Miyān Jī Mihrāb Mewātī, who spent a lot of time in the company of Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* was present in Masjid ʿAbd ash-Shakūr. His lecture would be delivered daily after fajr salāh. He would mention many amazing things, and since he spent a lot of time in the company of Hadrat Maulānā Muhammad Ilyās

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[1] Sūrah al-ʿAlaq, 96:7.

[2] Sūrah al-ʿAlaq, 96:8.

Sāhib *rahimahullāh*, there was great effect in his talks. After fajr salāh he sat on the mimbar and quoted one statement of Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh*. He said, "O people! I have heard Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* say many times that you should not speak ill of the ʿulamā'." If there is some error and mistake in the Qur'ān, it will not be thrown away because of that mistake. In fact, you will kiss it and keep it with respect. Likewise if the ʿulamā' commit an error, then too do not broadcast it. An ʿālim is not an angel. Try to reform him secretly so that if he is reformed, people can benefit from his knowledge. There is a great difference between those who have knowledge and those who do not. The Qur'ān says,

قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ

Say, "Are those who have knowledge and those who do not have knowledge equal?"[1]

Definitely not. This is a rhetorical question which invokes a refutation.

From the window of the heart

Qutb al-Aqtāb Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh* was once sitting in his khānqāh and reclining against a cushion. During a discussion it was mentioned that some people have the habit of finding faults with the ʿulamā'. When Hadrat heard this he sat upright and said angrily, "The face of such a person will be turned away from the qiblah and those who are not convinced can open their graves and see for themselves!" It is something to be fearful

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[1] Sūrah az-Zumar, 39: 9.

of. May Allāh grant us the ability." We should do the work of Dīn but together with the work we should keep a strong link with the ʿulamā'. Whilst sitting in this masjid, I regard it as my duty to pour my heart out and speak to you. I have studied a book on psychology and I know how to please people. I can deliver a sweet and appealing lecture because I know how to do so. My entire life was spent in studying and teaching but Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* says, "Maulānā! Advice is bitter and the duty of ʿulamā' is that whenever they see people straying from the straight path, they should clearly state that this is wrong and that Dīn is that which Rasūlullāh *sallallāhu ʿalayhi wa sallam* came with."

The qualities of a preacher

It is mentioned in *Bukhārī Sharīf* that when revelation came to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Jibra'īl *ʿalayhis salām* said,

اِقْرَأْ

Read!

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said,

مَا أَنَا بِقَارِئٍ

I cannot read.

Jibra'īl *ʿalayhis salām* then squeezed Rasūlullāh *sallallāhu ʿalayhi wa sallam* very tightly and released him. Again he said,

اِقْرَأْ

Read!

Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said,

مَا أَنَا بِقَارِئٍ

I cannot read.

Jibra'īl *ʿalayhis salām* once again squeezed Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* very tightly and released him. Then he said,

اِقْرَأْ

Read![1]

When this incident took place, it affected Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* greatly. Thereafter Rasūlullāh descended from the cave of H̲irā' and proceeded to the house of the mother of the believers, H̲ad̲rat Khadījah *rad̲iyallāhu ʿanhā*. As he entered the house he said,

زَمِّلُوْنِيْ زَمِّلُوْنِيْ إِنِّيْ خَشِيْتُ عَلٰى نَفْسِيْ

Cover me! Cover me! I fear for my life!

When Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said this, H̲ad̲rat Khadījah *rad̲iyallāhu ʿanhā* made a statement which H̲ad̲rat Imām Bukhārī *rah̲imahullāh* quoted. I wrote down that very statement so that I may explain to you what the qualities of a preacher are. The crux of these qualities is service to mankind which we refer to as social welfare these days. Social welfare is important in addition to preaching.

Imām Bukhārī *rah̲imahullāh* writes,

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[1] *Sah̲īh̲ Bukhārī*: H̲adīth 3.

فَقَالَتْ خَدِيْجَةُ كَلَّا وَاللهِ لَا يُخْزِيْكَ اللهُ أَبَدًا

I take an oath by Allāh! Allāh will never disgrace you.

Brothers! Why will Allāh not disgrace him?

إِنَّكَ لَتَصِلُ الرَّحِمَ

(Because) you join family ties.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* had maintained a good relationship with his relatives. These are actions which Rasūlullāh *sallallāhu ʿalayhi wa sallam* did before revelation came to him.

وَتَحْمِلُ الْكَلَّ

You carry the burdens (of those who have problems and difficulties).

وَتَكْسِبُ الْمَعْدُوْمَ

You give something to those who have nothing.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* would mingle with the people of Makkah and observe who was in difficulty and poverty. Rasūlullāh *sallallāhu ʿalayhi wa sallam* would assist them. He would observe who was an orphan and would take care of him. He would observe who was lame and disabled and would assist him.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* spent the wealth of Hadrat Khadījah *radiyallāhu ʿanhā* assisting people. Were there Muslims residing in Makkah before revelation? Not at all. In fact, the people of Makkah at that time were all steeped in kufr and unbelief. Rasūlullāh *sallallāhu ʿalayhi wa sallam* conducted

himself with them in this beautiful manner. Imām Bukhārī *rahimahullāh* further states,

وَتَقْرِي الضَّيْفَ وَتُعِيْنُ عَلٰى نَوَائِبِ الْحَقِّ

You host guests and assist those who have been afflicted and surrounded with sudden calamities.

We learn from this Hadīth that a preacher should do all of the above works.

A fool is satisfied with a few pieces of cloth

But today there is very little attention paid to these works. If somebody says that there is a need to build a hospital in a certain place where people do not have money for medical attention and treatment, then we say, "So and so group does this work. This is not our work. We only have one work. We will go in jamāʿat." They do not regard these works to be good works. The misunderstandings which are spreading as a result of this attitude are harming the ummat. All these good works are branches of Dīn e.g. assisting the poor, taking care of the orphans and giving money to those who do not have money for medication. Rasūlullāh *sallallāhu ʿalayhi wa sallam* did all these works. That is why I recited the following verse before you,

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Surely there is an excellent example for you in the Messenger of Allāh.[1]

These are also duties of a preacher

Maulānā Fārūq Mīratī Sāhib *rahimahullāh*, the khalīfah of Muftī Mahmūd Hasan Gangohī

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[1] Sūrah al-Ahzāb, 33: 21.

rahimahullāh, came to Toronto, Canada and said to me, "Maulānā! There is a great need for the people in these types of countries to form a habit of making the dhikr of Allāh *taʿālā* so that they may develop a connection with Allāh *taʿālā*." Thereafter he requested me to spend the entire month of Ramadān in iʿtikāf so that some people may sit with me and engage in the remembrance of Allāh *taʿālā*. Furthermore, Maulānā sat on the mimbar in the masjid on the day of Jumuʿah and announced, "Maulānā will observe iʿtikāf in this masjid during the month of Ramadān so you people should also join him and engage in the remembrance of Allāh *taʿālā*." Shaykh al-Hadīth Hadrat Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh* travelled to South Africa, England and other countries towards the latter part of his life and would say, "I am travelling tirelessly in this old age of mine so that khānqāhs may come alive and people can start to make the dhikr of Allāh *taʿālā*." We observed iʿtikāf and twenty two people sat with us. Now look! In a country like Canada, twenty to twenty five people are freeing their time and sitting in the masjid for iʿtikāf so that they can spend their time in the remembrance of Allāh, recitation of the Qur'ān and worship.

Amongst them was a person by the name of Hājī ʿAbd al-Latīf Memon Sāhib. He was very pious. Our tablīghī jamāʿat brothers said to him, "This sitting in iʿtikāf is an act that should be done on an individual capacity in one's own time. The main work is to give daʿwat to Allāh *taʿālā*. You should join us in jamāʿat." The next day I found that the twenty two people who were there became twenty one. I enquired, "Where is Hājī ʿAbd al-Latīf?" Someone replied that this is what the tablīghī brothers said and they took him with them. Thereafter I called the jamāʿat brothers because I knew who did

the work of tablīgh there. I asked them, "Do you read the *Fadā'il-e-Ramadān* of Shaykh al-Hadīth *rahimahullāh*? Is it not mentioned in there that Rasūlullāh *sallallāhu ʿalayhi wa sallam* observed iʿtikāf? So Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not do the work of daʿwat? Rasūlullāh *sallallāhu ʿalayhi wa sallam* was the greatest preacher and he observed iʿtikāf in Ramadān. The one whom we learnt the work of daʿwat from used to sit for iʿtikāf. We do not sit for iʿtikāf and we think that this is not our work!" These types of misunderstandings have become deeply rooted within us due to which we become very distant from the ʿulamā' at times. This is our biggest mistake. I am sitting in this masjid, taking an oath by Allāh *taʿālā* and saying that Dīn is not what you and I comprehend it to be. Dīn is what Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught us. Observe iʿtikāf when Rasūlullāh *sallallāhu ʿalayhi wa sallam* observed it. Wherever Rasūlullāh *sallallāhu ʿalayhi wa sallam* commanded good, command good. Wherever Rasūlullāh *sallallāhu ʿalayhi wa sallam* forbade evil, forbid evil.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* went to the market place and served the widows. He bought their goods. So we should also serve the widows. Rasūlullāh *sallallāhu ʿalayhi wa sallam* took care of the orphans so we should also take care of orphans. Rasūlullāh *sallallāhu ʿalayhi wa sallam* hosted and served guests so we should also host and serve guests. Rasūlullāh *sallallāhu ʿalayhi wa sallam* tolerated the injustices of ignorant people when they were upset so we should also tolerate them.

Learn daʿwat from the greatest preacher ﷺ

Once an ignoramus stood holding a sword in his hand. He was the leader of his people and did not

even sit in the gathering. His name was Dammām ibn Thaʿlabah and he said,

مَنْ مُّحَمَّدٌ مِّنْكُمْ

Who from amongst you is Muhammad?

Hadrat Abū Bakr *radiyallāhu ʿanhu* immediately replied whilst gesturing towards Rasūlullāh *sallallāhu ʿalayhi wa sallam,*

هٰذَا الْأَبْيَضُ الْمُتَّكِئُ

This handsome man who is reclining (is Muhammad sallallāhu ʿalayhi wa sallam).

What a wonderful statement Hadrat Abū Bakr uttered! The man said,

يَا مُحَمَّدُ! إِنِّيْ سَائِلُكَ وَمُتَشَدِّدٌ عَلَيْكَ

O Muhammad! I am going to ask you something and I will be harsh.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not become upset at all. Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied,

سَلْ عَمَّا بَدَا لَكَ

Ask whatever you wish.[1]

What impeccable character Rasūlullāh *sallallāhu ʿalayhi wa sallam* possessed! What a heart he had! Rasūlullāh *sallallāhu ʿalayhi wa sallam* said, "Ask whatever you want to ask." This is something we

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[1] *Bukhārī Sharīf*, Hadīth: 63.

should learn. Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught us daʿwat.

It is necessary for preachers of every era to study the life history of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Our problem is that we do not study the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to learn how Rasūlullāh *sallallāhu ʿalayhi wa sallam* linked humanity to Allāh *taʿālā* and how he called Allāh's servants towards Him.

Do not place rotīs on a cold pan

Once Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* said to a man who was coming to perform salāh for a few days, "Brother! Come out in jamāʿat!" The next day the man did not come to the masjid (Nizāmuddīn). Upon this Hadrat Maulānā said, "We placed the rotī on a cold pan!" Brother! Don't attempt to fry rotīs on a cold pan. First let it get a little hot. Allow people to meet each other, let them engage in the dhikr of Allāh *taʿālā*, let them become familiar with the work and then ask them to go out in jamāʿat.

My brothers! Our collective goal is only one thing i.e. those servants of Allāh *taʿālā* who have become distant from Allāh *taʿālā* should connect with Him and those who hanker after this world should start to prepare for the life of the Hereafter. They should leave this worldly environment and enter the environment of the masjid and the pure name of Allāh *taʿālā* should be on their lips.

You came to link people to Allāh

Once Hadrat Mūsā *ʿalayhis salām* passed by a shepherd who was saying, "O Allāh! Come down. I will comb your hair, remove your lice and bathe you." Hadrat Mūsā *ʿalayhis salām* became infuriated at the

nonsense the shepherd was saying. He said, "Does Allāh *taʿālā* have hair? Does Allāh become hungry that he needs to drink your goat's milk?" The poor shepherd started shivering and shaking because Hadrat Mūsā *ʿalayhis salām* was quite tall, his staff was ten feet long and Hadrat Mūsā *ʿalayhis salām* was a very stern person. The shepherd fell silent when he observed the anger of Mūsā *ʿalayhis salām* and he ran into the wilderness. Revelation came to Hadrat Mūsā *ʿalayhis salām*, "O Mūsā! You have separated My servant from Me. Maulānā Rūm says,

"You have separated My servant from Me. The poor fellow was speaking to Me in that manner out of love. He did not possess knowledge. O Mūsā! You came to unite people. You did not come to separate them and disconnect them."

If any person sits in a masjid, takes bayʿat (spiritual allegiance) at the hands of a pious man and engages in the remembrance of Allāh *taʿālā* then encourage him a lot by saying, "Brother! How excellent it is to take the name of Allāh *taʿālā*."

Remembering Allāh unmindfully also leaves its mark

Someone said to Hadrat Thānwī *rahimahullāh*, "Nowadays people make the dhikr of 'Allāh', 'Allāh', whereas their hearts are occupied with cows and buffaloes."

A person has a tasbīh in his hand but his cows, buffaloes and shop occupy his heart so what effect will such dhikr have on him? Hadrat Thānwī *rahimahullāh* was a reviver of his era. He replied,

"Brother! Don't say that! Even dhikr of that nature has benefit."

A unique example of daʿwat with wisdom

Jigar Murādābādī used to drink alcohol like a fish. He used to keep bottles of liquor in both his pockets. He was a famous poet of India and the best composer of odes and poems. There was no poet in the whole of India who could compose odes and poems like him. Once he met Khwājah ʿAzīz al-Hasan Majdhūb *rahimahullāh*. Jigar said, "It is my heart's desire to go to the khānqāh in Thānah Bhawan and be with Hadrat but I cannot leave this alcohol. I cannot live without it." Khwājah Sāhib said, "I cannot allow you to take your bottle and go." Thereafter Khwājah Sāhib informed Hadrat Thānwī *rahimahullāh*, "Hadrat! I met Jigar and he said that it is his heart's desire to go to the khānqāh in Thānah Bhawan and be with Hadrat." Hadrat Thānwī asked, "What answer did you give him?" Khwājah Sāhib said, "I told him that I could not allow him to take his bottle and go." Hadrat *rahimahullāh* said, "Khwājah Sāhib! I thought you were an intelligent man. When Allāh *taʿālā* put the desire in his heart to come to the khānqāh then surely Allāh *taʿālā* wants to give him hidāyat and guide him. You should not have stopped him. Write to him that he can come with his bottle but he will stay as my guest. I don't think it is appropriate to keep him in the khānqāh."

This was the reviver of his time! Jigar Murādābādī arrived. Hadrat said, "Brother! This is the khānqāh. If you are addicted to alcohol and you cannot leave it then you must go outside for that purpose. However from the first day, it was only one gaze of Hadrat Thānwī *rahimahullāh* that fell upon him and that very evening he repented and gave up alcohol. He became so ill that doctors said, "If you do not drink alcohol, your life will be in danger." He said, "I prefer to die

because now I will not even touch alcohol." Look! Jigar Sāhib went only once to the khānqāh of Hadrat Thānwī *rahimahullāh* and the direction of his life changed.

Message of love

He was referred to as the king of poems. We met him in Rānder. There was a poetry-recitation programme in Rānder. At that time I was in my first year of ʿĀlim course. I went and placed my notebook before him so he wrote,

> The government knows what their duties are. My message is a message of love wherever I go.

The government will do what they want to do - they will fight and quarrel but my message is to spread love among the people. Jigar Sāhib wrote this couplet in my notebook.

Nevertheless, when a person goes to the khānqāhs of Allāh's friends, his life changes. How many people I have seen with my own eyes who took the pledge of allegiance at the hands of Hadrat Madanī *rahimahullāh* and their lives changed or at the hands of Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā *rahimahullāh* and their lives changed.

Our work is to see how Allāh's servants can come towards Dīn and Allāh in whichever possible way. Our goal is the same. May Allāh *taʿālā* make us steadfast on this effort.

Apology

May Allāh *taʿālā* forgive me if I said something unfairly but I felt it my duty to speak clearly so that unity may be created in the ummat, each individual can honour the next and the goal of everyone can be one i.e. the

slaves of Allāh *taʿālā* linking themselves with their Creator. In the end, I make duʿā that Allāh *taʿālā* grants us all a death with īmān. Āmīn.

Learning different languages for the propagation of Islam

Hadrat Mufakkir-e-Millat delivered this speech on 20 November 2012 in Madrasah al-Kauthar, Rangoon, Burma.

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا. أَمَّا بَعْدُ فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ:

قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ. اِنَّمَا يَتَذَكَّرُ اُولُو الْاَلْبَابِ.[1]

Honourable principal of the madrasah, teachers, and my dear brothers. I was greatly pleased at being able to come to this madrasah where – in this country of Burma – special attention is given to the teaching of Arabic. I am most grateful and thankful for the words of welcome which you extended to me, and for the affectionate words which you offered to this distant traveller.

The establishment of Dār al-ʿUlūm Falāh-e-Dārayn

Dār al-ʿUlūm Falāh-e-Dārayn is a well known institute of the Surat district which was established by an ʿālim of Tadkeshwar by the name of Hadrat Maulānā

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[1] سورة الزمر: ٩.

Ghulām Muhammad Nūrgat Sāhib. He was a member of the consultative assembly of Nadwatul 'Ulamā' and had a close bond with Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh*. Most of the madāris in Gujarat generally adopted the syllabus which was prevalent in Dār al-'Ulūm Deoband and Sahāranpūr. Maulānā Nūrgat Sāhib wanted to make a few changes and include some of the books which were taught in Nadwatul 'Ulamā'. I had a close link with Maulānā from the very beginning. Although I was a teacher in Jāmi'ah Islāmīyyah, Dhābel, I worked with Maulānā from the very first day and partnered him in formulating the syllabus. Incidentally, just two years had passed since the establishment of the Dār al-'Ulūm, and Maulānā had to leave due to certain reasons. The entire responsibility then fell onto my shoulders. The actual founder of the Dār al-'Ulūm is Maulānā and a few other 'ulamā' of Tadkeshwar. I joined one year later.

Bond with Maulānā Abul Hasan 'Alī Nadwī

I too had a very strong bond with Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* and I don't think there is any book of Hadrat Maulānā which I did not read, whether in Urdu or Arabic. In my library I have an entire cupboard dedicated to his books, and I have called that cupboard *Abul Hasanīyyāt*. I obtained whichever book of Hadrat Maulānā I could – whether big or small – and then made a list of them in *Abul Hasanīyyāt*. Just as I used to visit Dār al-'Ulūm Deoband annually, I used to make it a point of going to Nadwatul 'Ulamā' as well. Hadrat Maulānā *rahimahullāh* also visited our Dār al-'Ulūm on a few occasions. We were also graced by visits from Hadrat Maulānā Sa'īd ar-Rahmān Sāhib, Maulānā Salmān Sāhib, Maulānā 'Abdullāh 'Abbās Sāhib [all of whom

are or were seniors in Nadwatul ʻUlamā'. I made efforts to work together with Deoband, Maẕāhir al-ʻUlūm and Nadwatul ʻUlamā'.

The syllabus of Falāẖ-e-Dārayn

In the course of the year I would also invite teachers from Dār al-ʻUlūm Deoband. Our annual jalsah would generally be graced by Ḫakīm al-Islam Ḫaḏrat Maulānā Qārī Muẖammad Ṯayyib Ṯāẖib *raẖimahullāh*, and sometimes Maulānā ʻImrān Ṯāẖib from Bhopal would be invited. He too had been a principal of Nadwatul ʻUlamā' for 25 years. It was my aim to work by adopting the methodologies of both – the Deobandīs and the Nadwīs. All praise is due to Allāh *taʻālā*, we experienced immense benefit in this. We teach fiqh as is taught in Deoband, Sahāranpūr and Dhābel. The fiqh syllabus includes *Nūr al-Īḏāẖ, Qudūrī, Sharẖ al-Wiqāyah* and *al-Hidāyah.* This is followed by *Mishkāt al-Maṯābīẖ* and then we have the Daurah Ḫadīth class. By adopting the syllabus of both [Deoband and Nadwah], the benefit we experienced is that our students could go to Nadwah and take admission in the post-graduate Arabic literature course, and they were quite successful there. And if any of them went to Dār al-ʻUlūm Deoband or Maẕāhir al-ʻUlūm, then they coped very well over there as well. We made utmost efforts to train our students in line with the syllabus of both madrasahs [Deoband and Nadwah].

The purpose of madāris

My dear brothers! When our madāris are established, then through the grace of Allāh *taʻālā*, our elders and seniors had this objective that the madāris must produce students who can bear the flag of Islam. Who make service to Islam the objective of their lives,

convey the message of Islam to the world, and to certainly adopt whatever new technologies are available to them. Our elders taught us many of these points. If you want to work in Burma, it will be essential for you to learn the local language – the language which is spoken by the religious groups here, and the language in which their books are written.

The illuminated thinking of the people of Nadwah

Allāh *taʿālā* says:

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ

We sent no Messenger except speaking in the language of his people so that he may make clear to them.[1]

Allāh *taʿālā* says:

لِكُلِّ قَوْمٍ هَادٍ

For each nation is a guide.[2]

It will be most improper if a person is studying here in Burma, grew up here, and yet he does not know the local language. This is why the founders of Nadwatul ʿUlamāʾ had it in their mind to prepare ʿulamāʾ who study English as well. If they want to work in Germany, they must learn the German language. If they want to work in Paris, they must learn French. We have to convey the message of Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* to every region of the world. Thus, if you are going to work anywhere, you

[1] Sūrah Ibrāhīm, 14: 4.

[2] Sūrah ar-Raʿd, 12: 7.

will have to learn the language of its people, and you will have to know their culture and habits.

Visiting libraries

I live in Toronto, Canada. I live there for six months, and I come to India for six months. When I visited the Toronto library, I noticed a large stock of Arabic books. I was quite astonished at seeing such a large number.

In America there is a large library which contains 9 000 Arabic manuscripts. There is an eminent scholar in Riyadh by the name of Mu<u>h</u>ammad ʿAjjāj al-Kha<u>t</u>īb. I came across one of his books titled *Ba<u>h</u>th al-Ma<u>s</u>ādir*. In it he explains the methodology a person should adopt if he wants to undertake research, and what type of library he should have. He has one chapter titled: "The Most Important Libraries In The World". He lists the libraries which contain Arabic manuscripts. In there he writes that a university in America contains 9 000 Arabic manuscripts. I was astonished, and then thought to myself: We have so many large madāris in India. We have Dār al-ʿUlūm Deoband and Ma<u>z</u>āhir al-ʿUlūm Sahāranpūr which are more than 100 years old. They don't have 9 000 manuscripts. Manuscripts refers to hand-written books which are very rare. Yet, Dr. Mu<u>h</u>ammad ʿAjjāj al-Kha<u>t</u>īb is saying that Princeton University in America has 9 000 Arabic manuscripts. I was so astonished that I thought to myself that he probably made a mistake, or that the printers added a zero. It must have been 900 and they printed 9 000.

When I was in Deoband, I had a student from South Africa who was under my supervision. He is now living in America. When he came to know that I am living in Toronto, he phoned me and invited me to his place. He

sent me a ticket to fly over. He lives somewhere near New York. On reaching there, I was speaking to him at night so I said to him: "I have no interest in visiting the shopping malls and things here. Take me to some good library. Or take me to some university so that I could learn something. We are students. We are people of the madrasah. We ought to visit places of education so that we can see and learn what type of places these nations are building. What type of system they have. He said to me: "Princeton University is ten miles from my house." When I heard the name Princeton, I stopped in amazement and said: "The moment we have tea tomorrow morning, you must take me straight there." I recalled what Muhammad 'Ajjāj al-Khatīb had written about the 9 000 Arabic manuscripts. I thought to myself, I should at least go and have a look.

We went the next morning. It is a huge university which is spread over a large area. I do not know English, so I said to Maulānā Habīb ar-Rahmān to ask someone about where the library is. Our madāris have just one library. If you go to Deoband, Mazāhir al-'Ulūm, Nadwah, Dhābel, etc. you will come across only one library. Anyway, he asked someone, so the man asked: "Which library? The agriculture library, music library, art library, which library?" He gave a long list of libraries. Maulānā Habīb ar-Rahmān turned and looked at me, as if to ask, which library do we want to go to? I said, tell him we want to see the library which contains books on the eastern languages (Arabic, Persian and Urdu). He gave us the directions and told us that it is situated in front of a certain fountain.

We people sit in small madāris and think we are doing very big work. Whereas these nations are doing

phenomenal work. When we entered the building, we learnt that it contains 125 000 printed books. I said to the person that I want to see the manuscripts. This is what I came to look for. Our Gujarat produced many 'ulamā' who wrote very valuable books. The father of Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* made mention of this in his book [*Nuzhatul Khawātir*]. When I counted his list, I came to over 300 books written by the 'ulamā' of Gujarat. From those 300, there are just a few which are to be found in Gujarat. I want to visit the different libraries of the world to see if any of those books are in existence. And if any are here in America. I was especially interested in looking for the works of a scholar from Ahmadābād by the name of Maulānā Nūr ad-Dīn Ahmadābādī *rahimahullāh*. I was searching for his book *Nūr al-Qārī Sharh Bukhārī* which is a commentary of *Sahīh Bukhārī*. I was hoping to find a copy of this book somewhere. Then Maulānā 'Abd al-Hayy Sāhib Hasanī *rahimahullāh* wrote about the books of Shaykh Wajīh ad-Dīn Ahmadābādī *rahimahullāh*. He wrote 70 books. Only one or two of his books are to be found in Ahmadābād. No matter where I went – whether England or Paris or anywhere else – I looked for books written by our 'ulamā' of Gujarat.

This is why I said to the person that I want to have a look at the manuscripts. They first searched us, asked us to remove whatever we had in our pockets, asked us for our identity. I had a Canadian passport which I presented to him. He then took us inside and showed us the list of books. I saw the name of 'Allāmah Muhammad ibn Tāhir Pattanī *rahimahullāh* who wrote *Majma' Bihār al-Anwār*, I came across two books on aqā'id of 'Allāmah Wajīh ad-Dīn Ahmadābādī *rahimahullāh*. Just imagine, a person is buried in

Ahmadābād and his hand-written books are lying in America. I came across various other unique books. *Al-Ashbāh wa an-Nazā'ir* is taught to our iftā' students. I came across six commentaries of this book. The commentary of ʿAllāmah Hamawī *rahimahullāh* is quite popular but it contains many typographical errors. I was astounded when I came across these six commentaries. I made a note of them.

Maulānā Saʿīd Ahmad Sāhib Pālanpūrī is a good friend of mine, and he has good academic taste. I thought to myself that I will inform him and tell him to go out of India now and then – there are many worlds beyond the stars. We think that we have all the oceans of knowledge with us. I said to him: "You will have to go out. *Al-Ashbāh wa an-Nazā'ir* has six commentaries in America alone." He said: "This cannot be. Where in America did you see this?" I said to him: "I personally saw them in America. I also noted their reference numbers. Now if you are still in doubt, you will not believe me until you go and see for yourself." He also travels to Canada and England in Ramadān. He didn't get a chance that year, but he phoned me the following year. I was in India at the time. He said to me: "I am in Chicago at the moment, and you spoke about a certain library to me last year. Where is it?" I informed him that a certain person took me. He also knows Maulānā Habīb ar-Rahmān because at the time when I was teaching him in Deoband, Muftī Saʿīd Pālanpūrī was also a student in Deoband. And it was his habit to come by my room daily. I gave him the address, Muftī Sāhib went to the library and was left amazed. He phoned me and said: "My journey to America was successful. I had never seen such a library."

Destructive literature

My dear friends! We must have open minds. This world is vast. Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* would always make a statement to the students and to the ʿulamā'. He used to say: "Do not confine yourselves to small islands. At least have a look on the outside as well." While you restrict yourself to a small island, you will have to look beyond. You will have to see what movements are in play in the world. What is the situation in the world. What is damaging Islam. What is the modus operandi of those who are working against Islam? Hadrat Maulānā *rahimahullāh* used to say that atheism is being proliferated through literature. No one will come and tell you straight in the face that your religion is bad, so you must leave it. Instead, he will come and say: "I have written a novel, you must read it." They will select the best writers to achieve their purposes. For example, Salman Rushdie's English was very good. Similarly, another top writer wrote *Aulād Hāratunā*[1] and received a Nobel Prize for it.

He includes in his book certain points which create doubts about Islam. At present, atheism and agnosticism are proliferated in the world through literature, the press, cartoon, films and novels. In this

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[1] This is the work of the Egyptian writer, Najīb Mahfūz. He was born in Cairo on 11 December 1911. He is a famous Egyptian play-writer who wrote about 30 plays and novels. He was the first Nobel laureate. It was for the book *Aulād Hāratunā* which he wrote in 1988. The book is filled with blasphemies and profanities. At several places he goes to the extent of levelling objections against Allāh *taʿālā*. This is why he was selected for the Nobel Prize. This demonstrates Europe's enmity towards Islam.

way, the people are distanced from Islam and Rasūlullāh *s̲allallāhu ʿalayhi wa sallam.* Sometimes a film is produced, sometimes a cartoon is drawn, sometimes an article is written; and then there is an uproar. What is the reason for this? Jewish conspiracies are working behind all this. A special atmosphere is created for it. In the mid-eighties a movement spread through the entire Islamic world which attracted the youth towards Islam.

Invitation to Arabs

H̲ad̲rat Maulānā Abul H̲asan ʿAlī Nadwī S̲āh̲ib *rah̲imahullāh* wrote a book titled *Ilal Islām Min Jadīd* in which he addressed the Arabs saying: Brothers! Come to Islam. Why are you wandering in the darkness of nationalism? How can you make ʿAbd an-Nās̲ir your imām? The editor of the periodical, *al-Azhar*, Ah̲mad H̲asan Zayyāt, wrote an article in which he made a statement which really irked H̲ad̲rat Maulānā *rah̲imahullāh.* He wrote:

إن ثورة عبد الناصر أعرف وأشمل من ثورة محمد صلى الله عليه وسلم.

The revolution which was brought about by ʿAbd an-Nās̲ir[1] *was more popular and more comprehensive than the one effected by Muh̲ammad s̲allallāhu ʿalayhi wa sallam.*

H̲ad̲rat Maulānā *rah̲imahullāh* recoiled and thought to himself that just look at the condition of the Arabs! That very Egypt which was considered to be the cradle of Islam and where lies Azhar University is prepared to make a statement like this!? *Lā h̲aula wa lā qūwwata illā billāh.* H̲ad̲rat Maulānā *rah̲imahullāh* developed a

[1] A former Egyptian president.

special restlessness. He then wrote articles upon articles in which he addressed the Arabs and asked them: In which direction are you heading? Towards whom are you moving? When he went to Makkah Mukarramah, he invited the youth to one of his assemblies and he said to them:

إن سيدنا محمدا صلى الله عليه وسلم هو روح العالم العربي والإسلامي

Our master, Muhammad sallallāhu ʿalayhi wa sallam, is the soul of the Arab and Islamic world.

If you sever your bond from him, you will be wiped out from this world. Our honour lies solely in Islam. We are a nation which Allāh *taʿālā* honoured through Islam. If we do not have Islam with us, if we do not have the love of Muhammad *sallallāhu ʿalayhi wa sallam* with us, then we are nothing.

Maulānā ʿAtīq ar-Rahmān Sambhalī is the son of Hadrat Maulānā Muhammad Manzūr Nuʿmānī Sāhib *rahimahullāh*. He presently resides in London. He wrote a very powerful article against the editorial of Ahmad Hasan Zayyāt which was then published in *al-Furqān*. When Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* read it, he congratulated him and said: "ʿAtīq ar-Rahmān fulfilled our duty, I will personally translate it." Hadrat Maulānā then translated it and had it distributed among the Arabs.

In it he writes that an alcoholic in India cannot tolerate such insolence towards Muhammad Arabī *sallallāhu ʿalayhi wa sallam*. Akhtar Shīrānī and a few youngsters were sitting together in Lahore. Akhtar Shīrānī was in a state of intoxication, so the youngsters tried to instigate him. They asked him: "What do you have to say about such and such person?" He was drunk, so he replied: "He is like a

child in front of me." They then asked him about some other poet. He said: "He hasn't learnt to walk as yet." Then one of them deliberately asked him as to what he thought about Mu<u>h</u>ammad *<u>s</u>allallāhu ʿalayhi wa sallam*. He had a glass in his hand. He took it and struck the questioner on his face, and said: "You impudent fellow! I am in a state of drunkenness, yet you have the audacity of taking the name of that august personality!? I have a small portion of īmān in my body, and you want to snatch that away as well?"

<u>H</u>a<u>d</u>rat Maulānā wrote that an alcoholic in India cannot tolerate a single word to be uttered against Mu<u>h</u>ammad Rasūlullāh *<u>s</u>allallāhu ʿalayhi wa sallam* and was prepared to strike the person with a glass, while you Arabs who are claimants to Islam have the audacity to make such statements!?

My dear brothers! We have to learn the Arabic language. We have to work among the Arabs as well. They are going very far away from Islam. May Allāh *taʿālā* reward <u>H</u>a<u>d</u>rat Maulānā Mu<u>h</u>ammad Ilyās <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh* and his jamāʿat for having created an awareness throughout the world.

Practical wisdom

My dear friends! After taking admission in the madāris, we have to be observant and vigilant. You will have to see what movements are operating where? What discussions are held against Islam? How should we respond to them in a proper and suitable manner? When they interfere with us, our Muslims generally go into an uproar. From this, they prove that Muslims are extremists and emotional. There is no need for us to respond in such a manner. Read the life of Rasūlullāh *<u>s</u>allallāhu ʿalayhi wa sallam* again and again. Convey it in different languages of the world.

Present his life to the educated people of the world, and ask them to at least read about our Prophet *sallallāhu ʿalayhi wa sallam*.

A few important books on the Sīrat

Sialkot is a city in Pakistan where ʿAllāmah Iqbāl was born. A few months back there was a conference there in which papers were written on the subject of Muhammad *sallallāhu ʿalayhi wa sallam* being a Prophet of peace, not of war. He did not teach terrorism to the world. The enemies claim that he taught terrorism, thievery and killing. Forty papers were presented on this subject. Three of them were excellent papers. One of them was written by Maulānā Munīr Ahmad Sāhib. Another was written by a university professor. He included quotations from English books in which he shows what British authors have to say about Muhammad *sallallāhu ʿalayhi wa sallam*. These papers have been collated and published under the title *Paygambar-e-Amn Sallallāhu ʿalayhi wa sallam*. I saw this book in the Toronto Library. I thought to myself, this is a new book on the Sīrat, and it is my habit to try and read every book on the Sīrat. Our students are not reading on the Sīrat. I am talking about my hometown. I do not know the situation here. Our students do not know about the various books on the Sīrat, how many there are in Arabic, how many in Urdu, who are the authors, etc. If you were to ask them, they will probably know the names of just three or four; and nothing more. Rasūlullāh *sallallāhu ʿalayhi wa sallam* is a perfect example for us.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ

There is a good example for you in the Messenger of Allāh.[1]

If we are not going to examine the life of this example, how will we find the way? If we want to tread the straight path in this world, we will have to study every aspect of the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

Dr. Mustafā as-Sibāʿī *rahimahullāh* was a famous Syrian author and a senior of the Ikhwān al-Muslimīn. *As-Sunnah Wa Makānatuhā Fī at-Tashrīʿ al-Islāmī* is one of his works. Maulānā Bannūrī *rahimahullāh* was so impressed by it that he had it translated into Urdu. He wrote an excellent book for university students on the Sīrat. It is titled *as-Sīrah an-Nabawīyyah Durūs wa ʿIbar.* I constantly tell students to read it. Then there is *Suwar Min Hayāt as-Sahābah* and *Suwar Min Hayāt at-Tābiʿīn* of ʿAbd ar-Rahmān Ra'fat Pāshā. There is *Sīrat Rasūl*, *Sīrat Ibn Hishām.* There is also *Muhammad sallallāhu ʿalayhi wa sallam* written by an Egyptian scholar. There is *Hayāt Muhammad sallallāhu ʿalayhi wa sallam* of Muhammad Husayn Haykal. The attacks made by Orientalists against Rasūlullāh *sallallāhu ʿalayhi wa sallam* were repulsed by Egyptian scholars. Our students ought to know from which angles the enemies are making objections against Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and how to respond to them.

The mastery of Mutanabbī

As long as we do not read, our knowledge cannot increase. We cannot become good ʿulamā' by confining ourselves to our text books and their footnotes. We must always have a book in our hand. Whether we are

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[1] Sūrah al-Ahzāb, 33: 21.

on a journey or not, we should be reading something. Mutanabbī said:

أعز مكان في الدنى سرج سابح – وخير جليس في الزمان كتاب

The most honourable seat in the world is the saddle of a horse, and the best friend throughout time is a book.

After settling down in Toronto, I had no work; I was retired. So I took the compilation of Mutanabbī and began studying it in detail from the following couplet to the end of the book.

عذل العواذل حول قلبي التائه

I realized that Mutanabbī used 70 different words to refer to a horse. I thought to myself, just look at the expansiveness of this man's language! Look at how conversant he was! When it comes to a horse, we just know a few words such as *faras, hisān, jawād*, and so on. Yet Mutanabbī used 70 words! We will only learn these points when we read.

A noteworthy Canadian university

Montreal is a large city in Canada. It has a world-famous university known as McGill University. It has a famous Islamic studies department. Maulānā Saʿīd Ahmad Akbarābādī was invited as a visiting professor. On his return, he wrote an article in *al-Burhān* on his observations about Canada. He makes mention of McGill University which has a library which is much larger than ours. I was teaching in Tadkeshwar at the time. When I read the article, I was trying to imagine what type of library it must be. Subsequently, Allāh *taʿālā* conveyed me to Canada. Then some children of my own students completed hifz, so they invited me to a jalsah. I said to them: "I will accept the invitation on

condition you take me to the McGill University library." I made this request because I remembered Maulānā Akbarābādī's article. I visited the library. It turned out to a six-storey building which was brimming with books. It has special tables and chairs reserved for research scholars. They come in, do their research, make a few points and leave. They return the next day and continue their research. Prayer mats are available so that if any Muslim student needs to perform salāh, he can do that. Just look at how nations of the world are working! What types of libraries they are building! We are left astounded when we look at their libraries. This is why I quoted that saying previously: "There are other worlds beyond the stars."

Three important qualities for developing capability

My dear brothers! You must study hard. Shaykh ʿAbd ar-Rahmān Bāshā mentions three points which I convey to every madrasah. Three qualities must be found in every student:

لكل طالب ثلاث: الأول الإستعداد، والثاني الاستماع، والثالث المذاكرة.

He must prepare for the next day's lesson. He must listen attentively to the teacher. Even if a governor has to pass the classroom he must not turn towards him. The word *istimāʿ* is used to show that a person must listen with utmost attention. The word *samaʿ* means to listen, while *istimāʿ* means to listen attentively. Allāh *taʿālā* says:

وَإِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَأَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ

When the Qur'ān is recited, listen attentively to it and remain silent so that you may be shown mercy.[1]

A well-known principle of Arabic states:

زِيَادَةُ اللَّفْظِ تَدُلُّ عَلَى زِيَادَةِ الْمَعْنَى.

Additions to a word demonstrate additional or more intense meanings.

The third point which he mentions is that a student must revise the lesson with his classmates. The same three points have been noted by Hadrat Thānwī *rahimahullāh* as well. He said that if a student does these three things, I guarantee he will become a good ʿālim.

The economic system of Islam

In addition to this, you must do external reading on current affairs. Hadrat Maulānā Taqīy ʿUthmānī Sāhib published a book recently which is titled *Islām Aur Siyāsī Nazriyyāt*. In it he explains capitalism, socialism, communism, and so on. He then explains the political system of Islam and the economic system of Islam. The entire world today is operating on economics. Our students know nothing about it. A professor of economics related to me that he went to Karachi and delivered a lecture on economics. He then went to a university in Malaysia and read a paper on the same topic. When he finished, I asked him: "What is your view of Islamic economics?" He asked: "Does Islam have its own economic system?" I took him to the library and showed him *Islāmī Maʿāshiyāt* (Islamic economics) of Maulānā Manāzir Ahsan Gīlānī *rahimahullāh*, another book written by Dr. Naʿīmullāh

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[1] Sūrah al-Aʿrāf, 7: 204.

Siddīqī who had been a professor in ʿAlī Garh University, *Islām Kā Iqtisādī Nizām* of Maulānā Hifz ar-Rahmān Sāhib, and a few other books. None of our students – except whom Allāh *taʿālā* wills – read the books on Islamic economics. If you are not going to read these books, how will you be able to speak about the immense economic system which is running in the world?

Read additional books

From what I gauged, this madrasah is running along the thinking of Nadwatul 'Ulamā'. This is why I said to you that you must widen your thinking. You must give good books to your students so that their interest in reading increases, they learn more facts, and they are able to stand before any gathering in the world and address it. Previously one of our objects was to produce graduates who can go to the people and teach them how to perform salāh correctly and to teach them correct beliefs. These are most essential, but the times have also changed. We are now facing new challenges and we will have to prepare for them.

Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* would always say to the students: If a soldier does not know what type of weapons his enemy has, and from which direction it is going to attack, how will he be able to defend himself? This is why you will have to learn about the psychological warfare against Islam and what it entails. This is known as *al-Ghazw al-Fikrī*. We have included this and a study of comparative religions in our madrasah syllabus. Our students have to know the origins of the Buddhist religion which is prevalent in our country. When I enquired about the Hindu religion, I was informed that their religion is based on two points. That is, "ahimsa" which translates as "not to injure"

and "compassion". The other is "dayā" which means mercy. So I said to them, if these are the two fundamental teachings of your religion, and when there are communal riots, you burn your fellow human beings. You are therefore acting treacherously against your own religion. You must study the Buddhist religion in the Burmese language, and then show them what their books teach, and how their actions contradict those teachings. Unfortunately, we do not know what is in their books. How, then, will we be able to explain to them?

Embed this statement in your heart

I am grateful to you for having afforded me this opportunity. I was delighted to visit this madrasah. May Allāh *taʿālā* bless it with more progress. Our ʿulamā' in this country, and in other parts of India are concerned about our students. They want them to become true soldiers of Islam and to spread throughout the world to fulfil the objective of their lives. Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* used to say that students must embed this statement of Hadrat Abū Bakr *radiyallāhu ʿanhu* in their hearts:

أينقص الدين وأنا حي؟

Can I allow any defect to come into Dīn while I am alive?

I see defects coming into Dīn and I tolerate it? That cannot happen. We will have to stand up and speak out against what is wrong, and show the right path. This is the way of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. We will have to remain firm on this even if it causes us worldly losses. We did not come to these madāris to earn money. We cannot think that after

graduating we will earn a lot of riches. Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* used to say that if this is in a student's mind, he must change his path right now.

I went to Nadwatul 'Ulamā' on one occasion and Hadrat Maulānā *rahimahullāh* was supposed to deliver a lecture. I was overjoyed when I heard this. It was the beginning of the year. He said: I am asking you to examine your intentions. If you want to serve Islam, then Nadwah is here for you. If you want to earn money, the universities are available to you. You can decide on your path right now. These are not the classrooms for earning money. They are classrooms to acquire the legacy of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* spent so much of his life to convey Allāh's Dīn to the people and to rescue them from the Hell-fire that Allāh *taʿālā* revealed this verse:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ

You may perhaps kill yourself over the fact that they do not believe.[1]

That was the extent of pain and concern which he had. A Hadīth describes him as follows:

دائم الفكرة، طويل الأحزان

He was constantly concerned. He spent long hours worrying [about the guidance of people].

May Allāh *taʿālā* inspire us in this direction.

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[1] Sūrah ash-Shuʿarā', 26: 3.

أقول قولي هذا، واستغفر الله لي ولكم ولسائر المسلمين، فاستغفروه، إنه هو الغفور الرحيم.

وآخر دعوانا أن الحمد لله رب العالمين.

Our responsibilities to the Sīrat

Al-Maʿhad al-ʿĀlī al-Islāmī, Hyderabad hosted a three-day international seminar. <u>H</u>a<u>d</u>rat Mufakkir-e-Millat delivered the keynote address in one of its sessions on 22 February 2016. It is presented to the reader.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

The honourable founder and principal of al-Maʿhad al-Islāmī Hadrat Maulānā Khālid Sayfullāh Sāhib *dāmat barakātuhum*, distinguished ʿulamā' who are sitting on the stage, other scholars, guests who have come from outside, and my dear brothers.

Conspiracies against Rasūlullāh ﷺ

Some notable papers were read in yesterday's session and I believe that we all learnt quite a bit from them. This seminar on the Sīrat which Hadrat Maulānā organized is an essential need of our time. At present, a determined effort is being made throughout the world to injure the personality of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. They want to present such words and things about him that people's love for him is decreased. Just two days ago I was reading *Fiqh as-Sīrah* of a Syrian scholar by the name of Shaykh Saʿīd Ramadān al-Būtī. He writes that efforts were made on him to write on the Sīrat in a manner which does not portray too much of importance to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, in which his prophet-hood is not established. Now just look, a senior Syrian scholar is saying that he was asked to write in this manner. He was requested to portray Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a manner that he is a great personality just like other great personalities. He was an academic like others, but he was not a Prophet.

Shaykh Saʿīd says: I was astounded at how much money they were prepared to spend to this end. They are asking our own Muslims to write books. Muhammad Husayn Haykal passed away not long ago. He wrote a book titled *Hayāt Muhammad Sallallāhu ʿalayhi wa sallam*. It appears to be a very good book, but there too efforts have been made to present the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a different manner. If this is the situation, then there is a pressing need for us – and especially the young graduates of our madāris – to have an in-depth knowledge of the Sīrat. They will have to examine every word and see what is being said.

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was heading towards Makkah Mukarramah during the Conquest of Makkah, Abū Sufyān was made to stand at a particular place. He said to Hadrat ʿAbbās *radiyallāhu ʿanhu*: "Your nephew has ascended to a very high position." Hadrat ʿAbbās *radiyallāhu ʿanhu* replied:

إنما هي النبوة[1]

This is what you call prophet-hood.

In other words, this is not kingship; it is prophet-hood. This was a very historical statement which he made. He showed the difference between prophet-hood and kingship.

My dear friends! We will have to examine the excellent attributes of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and see how they coincide with prophet-hood. He was a Prophet, and the peculiar features of a Prophet are

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[1] المعجم الكبير للطبراني: ج ٦، ص ١٨٥. مجمع الزوائد: ج ٦، ص ١٦٨.

found in him. After all, he was offered kingship in Makkah. When he commenced his call, the people of Makkah came to him and asked him: "How much of wealth do you want? Do you want the chiefdom of this city? Do you want to get married to a beautiful woman? We will present the most beautiful woman to you." All these things were offered to him. He replied: "Even if I have the moon in one hand and the sun in the other, I cannot give up this responsibility [of calling to Allāh]." None but a Prophet could say this.[1]

A comparative study of the books of other religions

My dear friends! The papers which are to be presented today are with reference to the Prophet of Islam, the Vedas, the Gita and the Bible. These are the conditions which we are presently experiencing in our country. Just now, one of our honourable speakers mentioned that efforts are being made to include the Gita in the school syllabus. In fact, several lessons on the Gita have already been included in Madhya Pradesh. Efforts are being made to include them in other regions. If this is the situation, it becomes essential for our 'ulamā' to look into these matters, to learn that language.

Recently the Adab-e-Islāmī (Islamic literature) programme was held in Akkal Kawwā. Maulānā Rābi' S̱āẖib was present. There too it was discussed that a department of Sanskrit be established in the madāris so that the Sanskrit and Hindi languages are taught. Only then will we be able to understand those books thoroughly. Some of the speakers were speaking on this subject and what they were saying was way

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[1] دلائل النبوة: ج ٢، ص ١٨٧.

beyond us to understand because we do not know Sanskrit.

A message to the ʿulamā' of Burma

My dear friends! There is a severe need for this [to learn Sanskrit and Hindi]. Just now we spoke about the Buddhist religion. We learnt that mercy and appreciation of other humans are fundamentals of their religion. Two years ago I went to Rangoon. Severe communal riots had taken place around that time. The Muslims were being massacred and they were terrified. I said to my 'ulamā' friends there: "It is your duty to invite the Buddhist scholars and ask them what the fundamentals of their religion is. Ask them if their religion teaches them to kill Muslims, burn their daughters, place their children on hot rocks? Is this what Buddhism is all about?"

There were communal riots in Sri Lanka. We must ask them: Is this what your religion teaches? If we know what is contained in their texts, if we can quote from their books, then we can read to them and show them what their literature teaches them. We can clearly demonstrate to them that their books are belying what they are doing. That they are maligning their own religion.

When I said these things to those 'ulamā' friends, they replied: "Maulānā, we do not know anything about the Buddhist religion." The Buddhists are in the majority in Burma. There are many in Sri Lanka and Thailand. They are to be found in Japan as well. Our 'ulamā' are living among them for years but they do not know their religion. In our own country, the Hindu religion is based on mercy. It teaches mercy. It says that another human should not be harmed in any way. It says that you must wrap a cloth around your shoes so

that when you walk you do not harm the ants. Despite all this, you are killing humans?! Knives are being put across human throats!? What kind of religion is this which you have?

A seminar on the Sīrat

In order to explain these things to them, it will be necessary for us to study their religious literature, and to then speak to them in their own language. Ask them: "Tell us, are you following your religion or are you following some other religion?" There is a real need for this. May Allāh *taʿālā* confer the best of rewards to Hadrat Maulānā Khālid Sayfullāh Sāhib *dāmat barakātuhum* for having arranged this seminar in line with what the situation demanded. It is most pleasing to note that 'ulamā' from every region of India and from foreign countries have attended. After all, the theme of Sīrat an-Nabī is something which attracts everyone.

An example of love for Rasūlullāh ﷺ

My dear brothers! I will conclude my talk with an example of intense love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* as displayed by our elders. When the case against the Qadianis was taking place in Bahāwalpūr, Hadrat Shāh [Anwar Kashmīrī] Sāhib *rahimahullāh* was called. He received a letter which requested him to attend the case. Hadrat Shāh Sāhib *rahimahullāh* was extremely ill at the time. He was suffering from bleeding piles and could not get up from his bed. Despite this, he got ready to go. Hadrat Maulānā Shabbīr Ahmad 'Uthmānī Sāhib *rahimahullāh* was in Deoband at the time. Many other senior 'ulamā' were also there. He was extremely surprised when he came to know that Hadrat Shāh Sāhib is making preparations to go. An entire

delegation went to Hadrat Shāh Sāhib and said: "Hadrat, we are your students. Write some notes for us, and we will go and answer whatever questions need to be answered. You shouldn't bear any hardship at this age."

What answer did Hadrat Shāh Sāhib *rahimahullāh* give? My dear friends! It is a heart-rending statement. He said: "Maulwī Shabbīr! What you are saying is correct, but if I pass away and I am presented before Rasūlullāh *sallallāhu 'alayhi wa sallam*, and he asks me: 'Anwar Shāh! A claimant stood up against my prophet-hood, and you did nothing?' What answer will I give to him? Even if it means carrying me on my bed, you will have to carry me and take me."

Such was the level of love in our elders. No matter what condition a person may be in, he must certainly go where Rasūlullāh *sallallāhu 'alayhi wa sallam* is being spoken about or where his life is discussed. After all, he is our everything.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللهَ كَثِيْرًا.

There is a good example for you in the Messenger of Allāh for him who hopes [to meet] Allāh and the Last Day, and remembers Allāh a lot.[1]

We have no other commander. We have no other guide. We have to make it a point to understand every statement and every condition of his, and then to apply it in our lives.

[1] Sūrah al-Ahzāb, 33: 21.

The chairman

My dear friends! The time is very short. I do not want to speak on any academic point. Hadrat Maulānā Abul Hasan ʿAlī Sāhib Nadwī *rahimahullāh* had said that when a person is made the head of an assembly, he becomes the most oppressed. Because the other speakers have already said most of the things which he had intended to say. He cannot repeat them. To make matters worse, I am an ordinary student who does not know many things. We do not even know this language. This is why I had requested Hadrat not to include my name for the keynote address. I am not qualified for it. However, it was out of his love that he seated me here and honoured me. May Allāh *taʿālā* accept our coming here. May we be blessed with true love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May we try to read as many books as possible on the Sīrat, and make our school children to read them as well.

Our disregard for the Sīrat

Dr. Mustafā as-Sibāʿī *rahimahullāh* wrote an excellent book which really appealed to me and which I ask students to read. It is titled *as-Sīrah an-Nabawīyyah Durūs Wa ʿIbar*. There is another good book written by Shaykh Saʿīd Ramadān al-Būtī titled *Fiqh as-Sīrah*. He provides comments on various incidents from the Sīrat. We ought to read whatever new books are printed on this subject, and we ought to present them to our students.

When I went to South Africa, I had a discussion with Dr. Salmān [Nadwī] Sāhib who is the son of Sayyid [Sulaymān Nadwī] Sāhib. He related to me that a university invited him to deliver lectures on the Sīrat for an entire week. He then said: “Maulānā! There are so many dār al-ʿulūms here but no one ever invited me

to speak on the Sīrat. Universities are inviting me but I cannot recall any dār al-ʿulūm saying to me: 'Come and address us." This notwithstanding the fact that his father wrote a matchless book on the Sīrat.

From this I gauged that our madāris also do not show as much attention to the Sīrat as we ought to. There is also no book on the Sīrat in our syllabus. This is extremely strange. In Madīnah Munawwarah there is a small book which the children have to memorize. It is essential that we include a book on the Sīrat which our students memorize from cover to cover.

May Allāh *taʿālā* accept this gathering, and may He reward all those who attended, and who are sitting so patiently. Āmīn.

هذا ما عندي، والعلم عند الله، والسلام عليكم ورحمة الله وبركاته

Islam's system of marriage

A lecture delivered by Hadrat Mufakkir-e-Millat on 17 December 2004 at the Jāmi' Masjid of Lusaka, Zambia

بسم الله الرحمن الرحيم

اَلْحَمْدُ لله نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَّهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَعَلٰى أَصْحَابِهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا. أَمَّا بَعْدُ!

فقد قال النبي صلى الله عليه وسلم: النكاح من سنتي، فمن لم يعمل بسنتي فليس مني.[1]

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: Marriage is my Sunnat and my way of life. This sermon is generally read on the occasion of every marriage. Whenever a marriage is performed, the person performing it reads this Hadīth. In another Hadīth Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: Whoever turns away from my way of life, he is not of my group.

ومن رغب عن سنتي فليس مني[2]

Two different mindsets

This is a short Hadīth but it is of utmost benefit to those who are living in this world. There were two

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[1] رواه ابن ماجه: ١٨٤٦.

[2] مسند أحمد: ٥\٤٠٩، الرقم: ٢٣٥٢١. مصنف عبد الرزاق: ١١\٢٩١، الرقم: ٢٠٥٦٨.

types of inclinations in this world. In the Arab world, there were some people who had no limits to the number of marriages they could enter into. They used to marry eight women at a time. There were others who believed that marriage contradicted piety. For example, the monks in Christianity. They used to remain in their monasteries and believed that honour and nobility lie in abstaining from marriage. This belief was held by both Christian men and women. Many priests and nuns abstain from marriage.

In India too there is a class of people which considers it essential to abstain from marriage.

Thus, on one hand there was so much of freedom that a person could marry as many women as he wanted. On the other side, there was total abstention from marriage. As though celibacy was a great act of worship and an honourable feat. These were the two separate mindsets.

Balance: The distinguishing feature of Islam

This religion which we received through Rasūlullāh *sallallāhu ʿalayhi wa sallam* is one of moderation and balance. It contains guidance for every human. It is a religion wherein no person has to bear any inconvenience – not here nor there. Moderation is its distinguishing feature. Allāh *taʿālā* says:

وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا

In this way We have made you a well-balanced nation.[1]

There is balance and equilibrium in every order of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. If there is

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[1] Sūrah al-Baqarah, 2: 143.

anything unnatural, it will not be found in our Sharīʿat. To enter into many marriages is unnatural. At the same time, it is unnatural to remain celibate. Allāh *taʿālā* created hunger in man's temperament. When he feels hungry, he eats. When he feels thirsty, he drinks water. In the same way, Allāh *taʿālā* created carnal desire in man, and the correct place for the fulfilment of that desire. Just as we cannot consume unlawful food and drink, in the same way, we cannot fulfil our carnal desires in unlawful places.

No monasticism in Islam

Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* showed us the way of marriage. He addressed the youth and told them to get married. He then explained that there is no nobility in becoming a monk, in confining one's self to a masjid or monastery and saying that you will not get married. He said:

لا رهبانية في الإسلام[1]

There is no monasticism in Islam.

There is no room for becoming a monk in Islam. When we read about what is happening around the world, we are left astonished. Last year there was a report in a newspaper in Toronto that about 300 Christian monks were involved in sexual sins. In America and Canada they undertake formal investigations on issues of this nature.

When someone related this report which was in the newspapers, I said: Celibacy is an unnatural practice. They imposed it on themselves, and now they cannot

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[1] شرح السنة: ٢\٣٧١.

bear it. If they don't get married, they will fulfil their carnal desires in the wrong places and wrong avenues. If a priest or monk commits such an act, it will certainly be a major cause of disgrace in society.

Consideration to human temperament

Rasūlullāh *sallallāhu ʿalayhi wa sallam* took due consideration of human nature and temperament and said: Get married. This is my way of life. You will be rewarded for it.

Thus, we see that marriage has been classified as an act of worship. If a person gets married with the intention that it is an order of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, his marriage will be an act of reward, and he will be rewarded for it.

Imām Shāfiʿī *rahimahullāh* said that if a man gets married, sits with his wife, places a morsel of food in her mouth, then this will be more rewarding than an optional salāh. This is one of the virtues of marriage. In this way, human society can live with love, and progress in the right direction.

Islam's teachings with regard to marriage

Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught many injunctions of marriage to the ummat. For example: There must be no extravagance and wastage in a marriage. It must be a simple marriage. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The most blessed marriage is the one in which the least expenses are borne." At present, the ummat has gone very far from this teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When we hear of the conditions which are prevailing, we gauge the extent of distress we are in.

Those of our Muslim brothers to whom Allāh *taʿālā* has given wealth have no consciousness whatsoever

that they belong to the ummat of Rasūlullāh <u>*s*</u>*allallāhu ʿalayhi wa sallam* and that the wealth which Allāh *taʿālā* blessed them with is a great bounty which they must spend in the correct avenues.

Extravagance and wastage

I was in England recently. A person got married. The boy's family came from London to Leicester. Seven hundred thousand pounds were spent. The guests were accommodated in five-star hotels. When someone related to me that seven hundred thousand pounds were spent, I thought to myself: Does this ummat not even perceive that the ummat at large is in a very pitiable condition? We cannot waste money like this. We must have simple weddings, and spend the wealth which Allāh *taʿālā* blessed us with for important and good works. There are so many children of the ummat who do not have the money for education. They cannot afford school fees. There are so many sick people who do not have the money for medical treatment. The medication for the AIDS epidemic which has spread across African countries is very expensive. People do not have money for it. What need, then, is there in spending so much of money on weddings?

Last week I was sitting in Dār al-ʿUlūm Zakarīyyā, South Africa, with my maternal uncle. He showed me a wedding invitation. It was actually a red box in which there were several cards. He informed me that one box costs about three to four hundred rands. These are some of the futile practices which are found in our community. Whereas Allāh *taʿālā* says:

إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِيْنَ

He does not like those who spend extravagantly.[1]

To make a display of our wealth, to show that we are very wealthy, to show that we booked our guests in hotels for our son's marriage, that we have so many vehicles, etc. – these are all fruitless actions which are included under the prohibition of extravagance.

My dear friends! This is known as deception of wealth which has developed within us. Whereas our people of the past were matchless as regards their simplicity. When Hadrat ʿAbd ar-Rahmān ibn ʿAuf *radiyallāhu ʿanhu* got married, he did not even invite Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When he attended an assembly of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, traces of a special type of yellow perfume which is normally applied on the occasion of marriage were visible on his clothing. So Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked him: "What is this?" He replied: "O Rasūlullāh! I just got married." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

أَوْلِمْ وَلَوْ بِشَاةٍ[2]

Have a walīmah even if it is with one goat.

This is because it is a joyous occasion. Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not complain to him by saying: I was here in Madīnah and you did not invite me!?

Today if one of our relatives gets married and does not invite us, we will sever ties from him, we will not

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[1] Sūrah al-Anʿām, 6: 141.

[2] صحيح البخاري: ٢٠٤٩.

speak to him for years on end, we will castigate him. An Arab poet said:

أإذا تكون كريهة أدعى لها - وإذا يحاس الحيس يدعى جندب[1]

When it is the day of battle, I am called. But when it is the day when sweetmeat is made, then Jundub is invited [and I am not]!?

We say: "You did not invite us for the wedding! You forgot us!" We become offended over trivial matters. This is totally against the Islamic temperament.

Keep weddings simple

The Islamic temperament is that a wedding must be simple without the need to incur any debts. And it is better to have a walīmah after the wedding. This is a Sunnat of Rasūlullāh *sallallāhu ʿalayhi wa sallam.* Slaughter a goat or two and invite friends and relatives. It is Sunnah to do this much. But this new practice of wasting R300 (rands) on a single wedding card, this is totally wrong. The ummat is running on the wrong track.

I observed this in England and in South Africa. I do not know about the situation here in Zambia. If it is happening here as well, then it is wrong. We will have to change our ways. There are many important works of the ummat which are lying incomplete. If the monies which are wasted on these weddings are collected, the lives of many children of the ummat will be sorted out. There are many daughters of the ummat who do not even have enough clothes to get married.

[1] ديوان ابن الرومي: ٦١١.

I have the occasion to travel across India – from one corner to the other. We see three-four daughters in a single house who are unmarried because their parents cannot afford to sew even a few sets of clothing for them.

Collective marriage

Marhūm Hājī Bhāi Padia Sāhib *rahimahullāh* – may Allāh *taʿālā* fill his grave with light – was an amīr of the Tablīghī Jamāʿat. He used to come to India quite often. Towards the latter part of his life he initiated a programme of getting poor boys and girls married. He made an announcement in Rānder and other places that poor boys and girls who want to get married will be given clothing, a bed, a cupboard and other household necessities at his expense.

Hāshim Bhāi Bhām from London has been coming to Bārdolī for the past three years. Each year he spends about 800 000 rupees and has about 250 marriages performed. This is referred to as a collective marriage. Non-Muslims also join in this programme. I too was present in a collective marriage last year. Hindu leaders were also present. One Hindu leader stood up and delivered a lecture in Gujarati. He said:

> The Muslim community has come to realize this after many years, while our Hindu community has been conducting collective marriages since many years.

The misfortune of a wedding which is against the Sunnat

In my lecture I said to the people that it is our shortcoming that we do not study the teachings of our Prophet *sallallāhu ʿalayhi wa sallam.* Rasūlullāh *sallallāhu ʿalayhi wa sallam* had explained to us from

the very beginning that we should have simple weddings in the masjid. In this lies blessings. Where is the sense in showing off your wealth just because Allāh *taʿālā* gave it to you!? What is the need to make a display of your riches? No matter how much you spend [on weddings] people will still find some fault or the other. No matter how much you spend, you will still find some people making snide remarks about the food. My dear brothers! What is the need to displease Allāh *taʿālā* and Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, and to have to bear malicious comments?

Some people drown in debts because of a wedding. If the ummat holds on firmly to the way of life taught to it by Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, it will be saved from many hardships and difficulties, and Allāh *taʿālā* will shower His blessings on it.

The only straight path

Astronomical amounts of money were spent on a wedding and the couple were divorced within three days. I attended a wedding in Durban. The wedding was in a hall. It was arranged by a very wealthy man who was from Surat, Gujarat. I had no inclination whatsoever of going to a hall, but he insisted by saying: "Maulānā! Many people will be attending, you too will have to come. You can then leave after a short while." The bride was wearing a white gown like a Christian. It was so long that it was dragging on the floor. A person who was sitting next to me said: "Maulānā! This gown alone costs more than R5000. When she returns home from here, she will remove it and it will be thrown away. She will not touch it again for the rest of her life. She spent R5000 just for about an hour." I said: "The entire marriage of a poor girl could have been covered with the R5000." May Allāh *taʿālā* show the correct path to the ummat.

My dear brothers! We have suffered immense losses because we are Muslims just in name. It is necessary for us to adopt the lifestyle of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. We have to reflect over whether we are treading the correct path or not. There is justice in Allāh's court. Allāh *taʿālā* says in the Qur'ān:

وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ

Your Sustainer is not such as to wrong His servants.[1]

The hardships which we are suffering today is because of our evil actions. May Allāh *taʿālā* bless the ummat with correct understanding. May Allāh *taʿālā* inspire the ummat to tread the correct way of life.

The ummat has to understand that the path shown to it by Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the only correct path. And that treading a path which is opposed to his entails nothing but loss and deprivation. Shaykh Saʿdī *rahimahullāh* said:

> The person who treads a path different from that of Rasūlullāh *sallallāhu ʿalayhi wa sallam* can never reach the destination.
>
> O Saʿdī! Don't ever think you will find the right path, unless you tread the path of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Allāh *taʿālā* says:

وَأَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ

This is My straight path. Follow it, then.[2]

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[1] Sūrah Hā Mīm Sajdah/Fussilat, 41: 46.

[2] Sūrah al-Anʿām, 6: 153.

The way of life as shown by Allāh *taʿālā* in the Qur'ān and by Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the Ahādīth – that is the straight path.

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهِ

Do not follow other paths which would deviate you from the path of Allāh.[1]

A few examples of charity

Do not imitate others by going to hotels and destroying your lives. The correct path is to have a simple wedding with the least expenses. As for the wealth which Allāh *taʿālā* blessed you with, spend it on the poor, construct hospitals, establish Muslim schools, get poor youngsters married so that they will make duʿā' for you for the rest of their lives. I related to you that 100 marriages at a time were performed in Bārodlī. They were all poor people who had come from the surrounding villages and rural areas. We cannot gauge the happiness and joy which I saw on their faces. After all, they had no money whatsoever to get married. May Allāh *taʿālā* inspire all of us to do similar acts of goodness.

My dear brothers! If Allāh *taʿālā* enables you, then you too must practise on this and encourage your friends as well. Allāh *taʿālā* does not like those who are extravagant and wasteful. And if we do something which Allāh *taʿālā* does not like, we can never be successful. May Allāh *taʿālā* inspire us to practise. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

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[1] Sūrah al-Anʿām, 6: 153.

Concern for the Hereafter

Transcript of a talk delivered by Hadrat Mufakkir-e-Millat in 2003 before the Jumuʿah salāh in London.

بسم الله الرحمن الرحيم

اَلْحَمْدُ لله نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَّهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَعَلٰى أَصْحَابِهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا. أَمَّا بَعْدُ!

فقد قال النبي صلى الله عليه وسلم: أكثروا ذكر هاذم اللذات يعني الموت.[١]

Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* spent his entire life in trying to place the focus of this ummat on the Hereafter. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* repeatedly explained to the S̲ah̲ābah *rad̲iyallāhu ʿanhum* about the instability and unsteadiness of this world. When man understands the reality of this world, his direction in life becomes absolutely correct. When man realizes that this world is not eternal, that whatever comes into this world comes for a certain period of time and then returns to Allāh *taʿālā*, then he devotes himself to making preparations for it. The Qur'ān draws our attention to this time and again. Death is the most certain thing in this world. Not a month or week passes without a person attending the funeral of someone. Sometimes it is in one's own

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[1] سنن الترمذي: الرقم: ٢٣٠٧. سنن النسائي: الرقم: ١٨٢٤.

residential area and own city, sometimes it is in one's own family or someone or the other. The deceased is conveyed to the graveyard and buried there. Despite this, just look at how unmindful man is! He is most heedless of the thing which is most certain!

Our heedlessness

I read a short Hadīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to you. He said:

أكثروا ذكر هاذم اللذات يعني الموت.[1]

Engage in the excessive remembrance of the destroyer of all pleasures, i.e. death.

Remembrance of death is the treatment for the heedlessness which engulfs man. While living in this world, man tends to forget death and he thinks that he is going to remain here forever. When someone passes away, he thinks to himself: "Other people are leaving this world, there will come a day when I too will have to leave." Then he forgets about it. In fact, people have become so heedless nowadays that they will engage in worldly discussions while they are in the graveyard. If there is a slight delay in the burial, they will while away their time in talking and joking. This is very shocking.

Hadrat 'Uthmān's concern for the Hereafter

Hadrat 'Uthmān *radiyallāhu ʿanhu* is from the ʿAsharah Mubash-sharah – the ten Sahābah *radiyallāhu ʿanhum* who were given glad tidings of Paradise in this very world. Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to accord utmost respect to

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[1] سنن الترمذي: الرقم: ٢٣٠٧. سنن النسائي: الرقم: ١٨٢٤.

him. If his lower garment was slightly higher than usual and H̲ad̲rat ʿUthmān *rad̲iyallāhu ʿanhu* had to enter, Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* would immediately lower his garment and say: "H̲ad̲rat ʿUthmān is a man of intense modesty."[1]

Although H̲ad̲rat ʿUthmān *rad̲iyallāhu ʿanhu* was given the glad tidings of Paradise, when he used to go to the graveyard and return home, he would experience a fever. Such was the effect of thinking of the Hereafter on his temperament. This was the general frame of mind of the S̲ah̲ābah *rad̲iyallāhu ʿanhum*. We go to the graveyard, we carry the deceased with our own hands, we attend so many funerals – yet all this has no effect on us. This is the heedlessness which has engulfed the ummat.

Love for this world

Everyone – men and women – are occupied in accumulating of the world. If we have 5-10 sets of clothing in our house, we want to obtain five more. About a month back, I was sitting in a shop in Bharūch in India. Some women from here in England had come in and I was listening to them. They were saying to the shopkeeper: "Give me this set of clothing, that set, and that set…" When they left, I learnt from the shopkeeper that they bought 28 sets of clothing. I thought to myself, O Allāh! What has happened to this ummat? There will be several women in our family who do not have even four sets of clothing. Yet we can buy 28 sets which are equal in price to a thousand sets. When we see these things, we think to ourselves: O Allāh! What is this heedlessness which is engulfing the ummat?

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[1] صحيح البخاري: الرقم: ٣٦٠٤.

Rasūlullāh's ﷺ matchless method of teaching

Rasūlullāh *sallallāhu ʿalayhi wa sallam* always directed the focus of the Sahābah *radiyallāhu ʿanhum* towards the Hereafter. He explained to them the fleeting nature of this world through various examples.

On one occasion he was walking with his Sahābah *radiyallāhu ʿanhum* in Madīnah Munawwarah. A few Sahābah *radiyallāhu ʿanhum* were with him. A kid [young of a goat] was lying dead on the side. Its ears were cut off and a stench was emanating from it. When the gaze of Rasūlullāh *sallallāhu ʿalayhi wa sallam* fell on the kid, he stopped and asked:

من يشتري منكم[1]

Who from among you will buy this?

The Sahābah *radiyallāhu ʿanhum* were astonished. Rasūlullāh *sallallāhu ʿalayhi wa sallam* wanted to drive home a point. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was a great teacher. He possessed unique ways of teaching. There is a Dr. Sirāj ad-Dīn Sāhib in the area where I live in Toronto. He is an expert educationist. He delivers two lectures in a day in one of the universities there. Occasionally I sit and have discussions with him. He is an Egyptian and speaks Arabic very well. I asked him: "Dr. Sāhib! What are the new researches in education? What do the books on education which are printed in America, Germany and Europe have to say?" We are Maulwīs and it is our work to teach and educate. This is why I asked him this question.

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[1] سنن الترمذي: ٢٣٢١.

He replied: "O Shaykh! Let me tell you something factual. I have read about 150 books on the subject of education. But when I read the Qur'ān and study the Hadīth, my heart testifies that these people [in the West] haven't reached that level of teaching methodology as taught by Rasūlullāh *sallallāhu ʿalayhi wa sallam.*" This was the statement of Dr. Sirāj ad-Dīn Sāhib who is an expert educationist and who lectures in a Canadian university.

My dear friends! It is my and your shortcoming that Allāh *taʿālā* gave us so valuable treasures in the form of the Qur'ān and Hadīth but we never derive benefit from them. We merely read them like parrots without pondering and reflecting over them.

The reality of this world

Anyway, I was saying to you that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was a skilled teacher. In order to make the Sahābah *radiyallāhu ʿanhum* understand a certain point, he asked them: "Who is going to buy this kid?" The Sahābah *radiyallāhu ʿanhum* replied: "O Rasūlullāh! Who will buy such a thing?! First of all its ears are cut off. To make matters worse it is dead. We would not have bought it even if it was alive."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "If it is so worthless in your eyes, then listen! This world is more worthless in the sight of Allāh *taʿālā.*"[1]

Rasūlullāh *sallallāhu ʿalayhi wa sallam* wanted to explain this point to them, this is why he stood there and gave this example. Furthermore, this point may settle in the hearts of humanity until the day of

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[1] سنن الترمذي: ٢٣٢١.

Resurrection that this world is not any more valuable than what this kid is in the sight of man.

My dear friends! Can there be a better way of explaining to someone the reality of this world? My dear brothers! This world behind which we are running, our speaking lies, our cheating, and so on – all these will remain behind in this world. We will have to give an account to Allāh *taʿālā* for every single thing. Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not allow this opportunity to pass wherein he could turn the focus of the Sahābah *radiyallāhu ʿanhum* towards the Hereafter.

The scarves of Paradise

When Hadrat Saʿd ibn Muʿādh *radiyallāhu ʿanhu* passed away, the Sahābah *radiyallāhu ʿanhum* were present. They were all sad. Just then an amount booty arrived. It contained some very expensive garments. The Sahābah *radiyallāhu ʿanhum* began looking at those garments. They were generally poor and could not afford garments of this quality. They began touching the garments and admiring them. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* saw this and perceived that they are showing more importance to the garments and their hearts are becoming inclined towards this world, he turned their focus immediately and said:

والذي نفس محمد بيده لمناديل سعد بن معاذ في الجنة أحسن من هذا[1]

I take an oath in the name of the Being in whose control is the life of Muhammad. The scarves of Saʿd ibn Muʿādh in Paradise are much better than this.

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[1] صحيح البخاري: ٢٦١٥.

In other words, why are you wasting your time admiring these worldly clothes? This Saʿd ibn Muʿādh who has just passed away has far better scarves than these in Paradise. The "ordinary" scarves which Hadrat Saʿd ibn Muʿādh *radiyallāhu ʿanhu* will receive in Paradise to wipe his hands will be of a much higher quality than these worldly garments which you are admiring.

The intelligent person

While explaining this Hadīth, the expert Hadīth scholars write that Rasūlullāh *sallallāhu ʿalayhi wa sallam* made this statement so that the Sahābah *radiyallāhu ʿanhum* do not become interested in this world. In this way, Rasūlullāh *sallallāhu ʿalayhi wa sallam* diverted the focus of the Sahābah *radiyallāhu ʿanhum* towards the Hereafter. Rasūlullāh *sallallāhu ʿalayhi wa sallam* spent his entire life stressing on the Sahābah *radiyallāhu ʿanhum* that this world is not here to stay forever. The eternal life is the life of the Hereafter. Allāh *taʿālā* says:

وَالْآخِرَةُ خَيْرٌ وَّأَبْقٰى

The Hereafter is much better and more enduring.[1]

An intelligent person is he who strives for the eternal life. For example, if I am to stay over here in England for one month, I will come with a small suitcase. If I were to bring my entire house belongings from India for this one-month stay, people will say that I am stupid. They will ask me: "You will be here for only one month, what was the need to bring so much of luggage? You brought your pots and pans, your

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[1] Sūrah al-Aʿlā, 87: 17.

utensils, and so many other things! Who advised you to do all this?" They will call me a madman because I was to stay here for only one month, yet I came with 10-15 huge trunks. I ought to have come with just one small suitcase.

No matter what, if a person is to live in a certain place for a long time, then intelligence demands that he makes more efforts for it. May Allāh *taʿālā* inspire us in this direction. Āmīn.

The purpose of advising and admonishing

My dear brothers! The problem with me and you is that our inclination towards this world has increased. This is why Muslims are in pain. This is why Muslims are experiencing miseries. Allāh *taʿālā* has clearly explained everything to us, but we have shut our eyes from them. We have started to act against our Dīn. The day before yesterday Maulānā[1] requested me to deliver a talk before the jumuʿah s̲alāh. I excused myself by saying that I am not feeling well, so I request you to pardon me.

The fact of the matter is that our hearts have become extinguished. This is my fourteenth trip to England, and I had the occasion of speaking about Dīn in some masjid or the other in each of my trips. However, each time I come to this country, I feel that evils have increased. I do not see any decrease in them. It seems to me that these lectures too are not having any effect. People are not prepared to practise on Dīn. When we hear a talk about Allāh *taʿālā* and Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* on a Friday, we ought to

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[1] Reference is made to H̲ad̲rat Maulānā Ibrāhīm S̲āh̲ib Kanthārwī. A graduate of Dār al-ʿUlūm Falāh̲-e-Dārayn and imām of Plastgrow Masjid, London.

ponder and reflect over it. We must then practise on what was said.

My dear brothers! Even if the greatest surgeon or most senior physician in the world gives us a prescription, and we take it and keep it away in a cupboard, and we do not take the medicines which have been prescribed, we cannot be cured. My dear brothers! These lectures are not for the sake of passing time. They are delivered so that a person may examine his heart and he may look in which direction his heart is turned. He may check if he is really hankering after this world or does he have some concern for the Hereafter as well. When a person is conscious of the Hereafter, his life becomes very balanced.

Hereafter lessons in the Ahādīth

It was the noble practice of Rasūlullāh *sallallāhu ʿalayhi wa sallam* that when he wanted to say something important, he would first precede it with two things. He would say:

من كان يؤمن بالله اليوم الآخر...

The one who believes in Allāh and the Last Day…

One is belief in Allāh *taʿālā*, and the other is belief in the Hereafter. For example, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

من كان يؤمن بالله اليوم الآخر فليكرم ضيفه[1]

The one who believes in Allāh and the Last Day should be hospitable to his guest.

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[1] صحيح البخاري: ٦٠١٨، ٦٠١٩، ٦٤٧٥. صحيح مسلم: ١٨٢، ١٨٣، ١٨٥.

He must honour his guest, he must treat him well. However, Rasūlullāh s̲allallāhu ʿalayhi wa sallam preceded it by the words:

من كان يؤمن بالله اليوم الآخر

The person who believes in Allāh *taʿālā* and the Last Day must be hospitable to his guest. In another H̲adīth, Rasūlullāh s̲allallāhu ʿalayhi wa sallam said:

من كان يؤمن بالله اليوم الآخر فليقل خيرا أو ليسكت[1]

The one who believes in Allāh taʿālā and the Last Day must speak good things or he must remain silent.

Here too Rasūlullāh s̲allallāhu ʿalayhi wa sallam preceded it by the words:

من كان يؤمن بالله اليوم الآخر

These words are found at the beginning of many Ah̲ādīth. From this we learn that Rasūlullāh s̲allallāhu ʿalayhi wa sallam wants to impress upon us that a believer must always remember that his Allāh is One before whom he will have present himself. Belief in Allāh *taʿālā* means that we must believe that He is our creator, He sent down the Qur'ān for our benefit, and He sent the Messengers to teach us to live our lives in line with Dīn. If we disobey Him, lose ourselves in the attractions of this world, in good food and drink, in buildings and motor vehicles, then we will have to give an account for them.

لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ

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[1] صحيح البخاري: ٦٤٧٥، ٦٤٧٦، ٦٠١٨، ٦٠١٩، ٦١٣٥، ٦١٣٦. صحيح مسلم: ١٨٢، ١٨٣، ١٨٥.

Then on that day you will certainly be asked about the reality of the bounties.[1]

No one can escape this. No one will be able to move a step until he gives an account of his actions. If someone took something wrongfully from anyone, he will have to suffer the punishment for it. My dear brothers! If Allāh *taʿālā* blesses us with concern for the Hereafter, and we have this quality as it was in the Sahābah *radiyallāhu ʿanhum* due to the efforts of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, then we can be successful.

Hadrat ʿAbd ar-Rahmān ibn ʿAuf

Hadrat ʿAbd ar-Rahmān ibn ʿAuf *radiyallāhu ʿanhu* is a very senior Sahābī. He was extremely wealthy. He kept fast on a certain day. When it was the time to open the fast, his attendant brought some food and placed it in front of him. When he looked at the food he burst out crying. He said: "Hadrat Musʿab ibn ʿUmayr *radiyallāhu ʿanhu* and Hadrat Hamzah *radiyallāhu ʿanhu* departed from this world in a state that they did not have a full shroud to cover their bodies. This, notwithstanding the fact that they were better than me. O Allāh! You have accumulated the bounties of the world right before me. It must not happen that I am therefore deprived of the bounties of the Hereafter."[2]

Such was the condition of his heart. He had all the wealth in hands, but it was not in his heart. He was very wealthy, but whenever there was an occasion to spend in Allāh's cause, he would spend large

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[1] Sūrah at-Takāthur, 102: 8.

[2] صحيح البخاري: ١٢٧٥، ٤٠٤٥.

amounts. Despite this, he was not prepared to see two different types of food on his table.

Our sorrowful condition

Our condition today is that even if we have a small function, we will prepare five or six different dishes. We spend enormous sums of money on weddings while our community is dying out of hunger. There are children whose hands and legs have been chopped off – we see these images in the newspapers. We read about bombings in certain regions where a school was bombed and innocent children were killed or maimed. Those who have been paralysed do not have crutches to walk. There are not just a few of them, but they number in the thousands. Yet we spend thousands and thousands of pounds on weddings. We hire a large number of expense vehicles to convey the guests in our children's weddings. This is not life; it is death.

Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh* used to say: When a nation's brains experience a stroke, then it cannot think correctly. A person cannot think to himself: Allāh *taʿālā* blessed me with this wealth, now where should I spend it? The children of my community are dying out of hunger. There are so many children who cannot go to school because they cannot afford to pay the fees. Yet we are wasting away our money. We are preparing five to six dishes for a single meal. We are hosting huge parties. May Allāh *taʿālā* forgive us. These are acts of heedlessness.

A cry from the heart

My dear brothers! When heedlessness overwhelms a person, he cannot come onto the correct path. The treatment for the removal of heedlessness is the Hadīth which I read to you at the beginning:

أكثروا ذكر هاذم اللذات يعني الموت.[1]

Engage in the excessive remembrance of the destroyer of all pleasures, i.e. death.

In other words, if we are not going to die today, our turn is certainly to come tomorrow, and we will have to answer to Allāh *ta'ālā*. Allāh *ta'ālā* blessed us with many bounties. Think of the condition in which we were when we were in our hometowns. Just the other day I said to a person: "Māshā Allāh, you bought a very good car. I am happy for you." He laughed and said: "Maulānā! The truth is that when I was in my village [in India], I did not have the money to buy a bicycle. Had I continued living there, I would probably not been able to buy a bicycle which costs 1 800 rupees. All praise is due to Allāh *ta'ālā* I can afford to buy a car here [in England]." We ought to be grateful to Allāh *ta'ālā* for the many bounties which He blessed us with.

However, why should we be wasteful? Why should we become heedless of the Hereafter? Why don't we become one ummat and offer ourselves for the welfare and wellbeing of the ummat? My dear brothers! The ummat is steeped in heedlessness. There is a need for us to wake up. The intelligentsia need to think about the conditions around us. Nations always progress when they think and ponder. Nations progress when they consult each other. Nations move in the right direction when they take the correct steps. There is no excellence in earning a lot of wealth; but there is excellence in spending the wealth in the correct manner. It is a good thing when Allāh *ta'ālā* blesses a

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[1] سنن الترمذي: الرقم: ٢٣٠٧. سنن النسائي: الرقم: ١٨٢٤.

person with wealth. May Allāh *taʿālā* give you more. May Allāh *taʿālā* engulf you with peace and comfort. I make this duʿā' for you. At the same time, we make this duʿā' that He inspires you to spend this wealth in the correct places. In those places through which you receive large palaces in Paradise and all types of ease.

These are a few points which I presented to you. May Allāh *taʿālā* inspire me and all the Muslims.

There is no guarantee in life

My dear brothers! Cast aside the heedlessness of this world. Develop a concern for the Hereafter. If we develop even a little concern for the Hereafter, then – inshā Allāh – we will progress towards good deeds. In this way a person advances towards a correct type of life. But when he has no concern for the Hereafter, he will spend a life of heedlessness for 10, 20 or 30 years and will certainly die after that. There are so many healthy people which we know of who passed away suddenly. What happened! Just now he was speaking and conversing with us! Just recently two incidents in Mumbai occurred right before our eyes. A person was speaking to someone. He then got up and went outside. Suddenly people shouted: "He has fallen down!" When we went to take a look, we learnt that he died and fell down. We have no guarantee of life.

My dear brothers! Turn to Allāh *taʿālā* and develop a concern for the Hereafter. May Allāh *taʿālā* inspire us.

وآخر دعوانا أن الحمد لله رب العالمين

Ramadān: A complete programme for spiritual rectification

Transcript of a lecture delivered by Hadrat Mufakkir-e-Millat on Saturday 25 October 2003/29 Shaʿbān 1424 A.H. at Clapton Masjid, England.

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى أَصْحَابِهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا. أَمَّا بَعْدُ!

فَقَدْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَّاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.[1]

Honourable brothers! It is solely out of Allāh's grace and kindness that He brought us close to Ramadān. Inshā Allāh, this month will commence tomorrow. We observe Muslims making preparations to welcome Ramadān. Since the afternoon they have been thinking if there will be tarāwīh tonight or not. People are phoning each other to find out. It is pleasing to note that the ummat is getting ready for a certain type of good deed, and that they are turning towards Allāh's Dīn and His worship.

Fasting with faith and expectation

Rasūlullāh *sallallāhu ʿalayhi wa sallam* provided us with most appropriate words of advice at every occasion in a very concise manner. I just quoted a

[1] صحيح البخاري: ٣٨، ١٩٠١، ٢٠١٤. صحيح مسلم: ١٨١٧.

statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam* with reference to Ramadān. He said: "The person who observes the fast of Ramadān with īmān and expectation of reward will have his past sins forgiven." Rasūlullāh *sallallāhu ʿalayhi wa sallam* laid down two conditions: "īmān and expectation of reward". The first prerequisite is that the person must have īmān. The second prerequisite is that the fast must be kept with ihtisāb. If these two are found, the person's past sins will be forgiven. It is indeed a great thing when all a person's past sins are forgiven.

The Qur'ān states the objective of fasting as follows:

يٰأَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ.

O believers! Ordained for you is fasting as it was ordained for those before you, so that you may become Allāh-conscious.[1]

And so that your hearts may be purified. However, in order for the purification of the heart to be realized, it is essential for there to be īmān and ihtisāb.

Fasting is not to keep you hungry

If a person keeps himself hungry for a few days – as is the case with certain diets – then this staying hungry of his is not on account of īmān. Rather, it is to set right his physical health. Take the case of a person who had been overeating, his health deteriorated, there develops extra fat in his body, so his doctor asks him to reduce his food intake. His doctor informs him that he is overweight. Subsequently, he goes on a diet.

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[1] Sūrah al-Baqarah, 2: 183.

Some people go on a strict diet and stop eating. Then there are others who will eat salads before a meal.

There is a Dr. Ismāʿīl S̲āh̲ib in America who is a khalīfah of H̲ad̲rat Shaykh al-H̲adīth [Maulānā Zakarīyyā] S̲āh̲ib *rah̲imahullāh*. I asked him: "Tell me, what are the benefits of eating these green salads?" He replied: "I did not see any benefits in them apart from the fact that when a person eats salads first, he cannot eat a lot of bread and rice. In this way, there will be less fat in his body. This is why doctors feel that it is better to do this."

Due consideration to human psychology

Allāh *taʿālā* says: "O believers! Ordained for you is fasting as it was ordained for those before you…" In other words, do not think that you are the only ones who are keeping fast and that past nations were given free reign to eat and drink. Allāh *taʿālā* therefore addresses our psychology first. This approach is generally resorted to when intending to impress something on a person's mind. Dale Carnegie is a famous writer. He writes that if you want one of your workers to carry out a certain task, then there are two ways of issuing the order. One is to instruct him to do it. For example, there is a heavy rock which needs to be moved, so you tell him: "Carry it, and move it to that place." The other way of instructing him is to say: "Come let's move this rock from here to there." The employer then does as though he is helping him to carry it, but he is doing it superficially. When the worker sees that his boss is helping him, he will put more effort into the task. This is a psychological treatment.

The order which Allāh *taʿālā* issued to His servants takes full consideration of this. He says:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ

Ordained for you is fasting as it was ordained for those before you.[1]

Thus, fasting is not peculiar to you but was ordained to nations before you as well.

All praise is due to Allāh *taʿālā*, our fast is from true dawn until sunset. The fast of the nations of the past was much more difficult. Allāh *taʿālā* then says:

لَعَلَّكُمْ تَتَّقُوْنَ

Fasting is ordained so that you may develop piety in you. Each person has been given a thermometer. This verse is conveyed to every Muslim and he is told that when the month of Ramaḏān comes to an end, you must check yourself and see how much of piety and Allāh-consciousness has come into you.

The difference between an image and the reality

A thing has a reality and it has an outward form. It is through the reality that a task is accomplished, and not through its outer form. You must have seen many palaces where there are statues of lions and elephants at the entrances. People stand next to them and have themselves photographed. This, notwithstanding the fact that those statues are very large. Why do they not fear those statues even though they are of lions and elephants? It is because they know that these are mere images and outer forms; they are not real lions and elephants. On the other hand, if there was a even a living small lion pup, a person will keep away from it. Although it is small, it is real. This is why when we

[1] Sūrah al-Baqarah, 2: 183.

see anything, we think of what its reality is, and what its outer form is. We are not experiencing blessings in our actions. My dear brothers! A sanctified month like the month of Ramadān comes and goes, and we do not even perceive that change which Allāh *taʿālā* wants to take place in us.

Three types of creation

Allāh *taʿālā* created three types of creation. One creation is created from light. They are known as angels. They do not disobey Allāh *taʿālā*, they carry out whatever order has been issued to them.

The second creation known as jinn is created from fire. This creation has the qualities of rebelliousness, pride and arrogance within it. There is a minority among them who become righteous, but the majority are rebellious. They rebel against Allāh *taʿālā*.

The third creation of Allāh *taʿālā* is known as insān – man or humans.

The wisdom of fasting

Allāh *taʿālā* says:

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ اَحْسَنِ تَقْوِيْمٍ

We certainly created man in the best of moulds.[1]

In another place Allāh *taʿālā* says:

وَلَقَدْ كَرَّمْنَا بَنِيْ آدَمَ

We certainly honoured the progeny of Ādam.[2]

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[1] Sūrah at-Tīn, 95: 4.

[2] Sūrah Banī Isrā'īl, 17: 70.

Allāh *taʿālā* placed both angelic and rebellious qualities in man. In the words of H̲ad̲rat Shāh Walī Allāh S̲āh̲ib *rah̲imahullāh* there is *sabūʿīyyat* (animalistic qualities) in man. In other words, he gets angry, he is ready to jump and strike, he is prepared to kill. We hear incidents of this nature all the time. A small argument takes place and one brother is prepared to kill his own blood brother, a father kills his own son. If a son does something which is embarrassing to the father, it does not mean he has to kill him. Despite this, a father will kill his son. People are killing their daughters and their sisters. This is that animalistic quality which is in man.

Man has animalistic qualities, and he has a carnal desire for food. Today one type of food is cooked, and tomorrow another type of food will have to be cooked. If he is given the same food for two three days, he becomes angry. If he is given dholl and rice for two days in a row, he will ask: "For how long are you going to feed me dholl and rice? Cook some meat." If meat is cooked for him, he will ask: "Why do you cook the meat in the same way every time? In that other person's house, they cook meat in a different way." These are his desires for food.

The same can be said about his carnal desire for women. This is that animalistic quality in man. He also has angelic qualities. Allāh *taʿālā* created man with these two qualities, and He ordained such actions to him whereby the animalistic quality is subdued and the angelic quality comes up. It can then climb up to such an extent that man can surpass the angels. My dear friends! Fasting is prescribed because Allāh *taʿālā* wants to elevate us to great heights. This can be realized when our carnal desires are subdued.

The reality of fasting

What is fasting? The literal meaning is to stop. The Arabic definition is:

الصوم لغة الإمساك

Fasting means to desist or to hold back. The Qur'ān and H̲adīth use the word *s̲aum*. The literal meaning of *s̲aum* is to desist or hold back. The Sharīʿat meaning is to desist from food, drink and conjugal relations from dawn to dusk. This is the Sharīʿat definition as stated in the books of jurisprudence.[1]

However, the reality of fasting as explained by the ʿulamā' is something else. We merely abstain from food and drink. We have seh̲rī, we then abstain from food, drink and going near our wives. We certainly do these things, but the reality of fasting is when man stops his mind from thinking of bad and evil things. He must not even think that he can cause such and such harm to such and such person. Man has to withhold his tongue as well. He must not utter anything which would displease Allāh *taʿālā*. Desisting is not confined to the stomach. Desisting also entails safeguarding his eyes to such an extent that he does not look at any strange woman. He has to protect his eyes from unlawful gazes and his heart from unlawful thoughts. He has to withhold his tongue from uttering wrong things. This is what fasting is all about. This is why we should engage in excessive istighfār (seeking forgiveness from Allāh *taʿālā*), glorification of Allāh *taʿālā*, and recitation of the Qur'ān in the month of Ramad̲ān. Allāh *taʿālā* revealed the Qur'ān in this

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[1] شامي: ٣\٣٢٧، ٣٢٨، دار عالم الكتب.

month. There is therefore a strong link between the Qur'ān and the month of Ramadān.

Recitation of the Qur'ān

The recitation of the Qur'ān should not be so superficial that you continue reading and then you go around telling people that you completed 15 pārās, the other person tells you he completed 20 pārās, and another says that he completed 10 pārās. Recitation of the Qur'ān should not be to display to others. When you are reading the Qur'ān have this in your mind that it is the speech of Allāh *taʿālā*. It is not the speech of any ordinary person. It is:

تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ

A revelation from the All-wise, the Praiseworthy.[1]

It is the speech of the all-knowing and all-wise Allāh *taʿālā*. It is the speech of the One who has all praiseworthy qualities; in whom there is no defect and imperfection. It has been sent down by Him. Hadrat Jibra'īl *ʿalayhis salām* brought it down and impressed it onto the heart of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When a person sits down to read the Qur'ān, he must sit with full respect.

I do not know about the situation here but in our village I have seen the people in the month of Ramadān. They will perform wudū', come into the masjid, commence the recitation of the Qur'ān, and then stretch out their legs in the masjid and continue reading in that manner. You are reading the speech of Allāh *taʿālā*. You should at least think that this is the speech of the King of kings. You must be conscious of

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[1] Sūrah Fussilat, 41: 42.

the fact that you are reading the Book of Allāh. While you are reading, you must think to yourself that whatever rule is mentioned in each of these verses is not for others; it is for me. Allāh *taʿālā* is addressing me directly. He is asking me to do such and such thing.

Man must have this much reverence in his mind that this is the speech of Allāh *taʿālā*, I am the addressee for whatever orders it contains, Allāh *taʿālā* is asking me to do this and not that. Allāh *taʿālā* addresses each and every person in the Qur'ān. Man must ponder over what Allāh *taʿālā* is saying to him. He must be in a state of purity, he must have wuḏū', he must face the qiblah – if he bears all these points in mind then the effects of the Qur'ān will certainly come onto him. In our s̲alāh too we don't see that level of concentration as there ought to be.

Our heedlessness in Ramaḏān

People are most desirous to listen to the Qur'ān in tarāwīh̲. They are phoning each other to inquire if tarāwīh̲ will commence tonight. Once the tarāwīh̲ commences, they will attend punctually on the first three or four nights. After that you will see the numbers dropping in the masājid. Then you will get those who want the tarāwīh̲ to be completed within one hour. In India you will hear people asking each other about what time the tarāwīh̲ finishes in the different masājid. Once they learn that it finishes within half an hour in a certain masjid, they will say to themselves that they will go there tonight. People in the villages now have scooters. So they will ride on their scooters and go to masājid which are further away. I asked one of them: "There is a masjid so close to your house, why do go to the other masjid?" He replied: "Maulānā, the tarāwīh̲ here finishes later."

I see! This is the Qur'ān – the speech of Allāh *taʿālā* – plus it is the month of Ramaḏān, yet you are prepared to go to such a distant masjid just because the tarāwīh is 20 minutes shorter!? Then when you finish the tarāwīh you will go to the fast-food places and waste your time there. Nowadays we see youngsters going to play football after tarāwīh. You are wasting your time with football while Allāh *taʿālā* gave you the month of Ramaḏān to develop piety. You should rather engage in His worship while hoping for reward. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said:

مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَّاحْتِسَابًا

We are ordered to keep fast while having īmān in Allāh *taʿālā*. And so, we have to keep it whether we feel like it or not. The other point is that we must have the belief that Allāh *taʿālā* will certainly reward us for keeping the fast. This is the meaning of iḫtisāb – that is, "I am keeping this fast and Allāh *taʿālā* will reward me immensely for it." A person must make this intention daily. He must not have any other intention even though – by the grace of Allāh *taʿālā* – other worldly benefits are derived from it. His fast must not be for any other reason. Īmān and iḫtisāb are essential in a fast. When fasting, it is necessary for a person to restrain his tongue. Let it not be that a person is fasting, but he is engaged in futile conversations, backbiting, speaking angrily to people. In our village we cannot dare say anything to anyone after z̲uhr [because they are on edge and respond angrily]. The mu'adh-dhin and imām of the masjid are made the targets of people's anger. The same can be said of the poor wife [the husband vents his anger on her].

You have observed the fast for Allāh *taʿālā*. You observed it because it is Allāh's order. Why, then, do you get angry at others? When a person keeps fast he ought to develop forbearance in him, he ought to be more tolerant. When he has to say anything, he must restrain himself and say it. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that if a person argues with you while you are fasting, you must say to him:

إني امرء صائم[١]

I am fasting.

Say to him: "Brother! I do not want to get into any altercation with you." Say to him: "I am fasting at the moment and I do not want to argue and fight with you."

Furthermore, you should make efforts not to mix with people too much. Do not get into situations which would end up in arguments. Do not get angry over trivial matters. We are not doing Allāh *taʿālā* any favour by fasting. We are observing these fasts in order to develop a life of piety. So that our carnal and animalistic powers are weakened, and our angelic qualities are strengthened. This is why we fast.

Abstain from wastage

The ʿulamā' say that a person should not eat too much at the time of sehrī. In the same way, do not prepare so much of food at the time of iftār that it borders on isrāf – wastage.

My dear friends! Nowadays we have added many unnecessary things in our acts of worship. Many of

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[1] صحيح البخاري: ١٩٠٤. صحيح مسلم: ٢٧٦٢.

them are totally against the temperament of the Sharīʿat. For example, we normally switch on four or five lights in the masjid. But when it is Ramadān, then we switch on many more lights. What is the need for this? Yes, you may switch on that many so that a person who has weak eyesight will be able to read the Qur'ān without difficulty. That much is enough. But to switch on 10-15 lights, this is not correct.

Last year I went to a masjid in Toronto. So many lights were switched on that you could actually feel the heat coming from them. I said to the people: "If just one extra light is switched on in your house, you make a noise and order for it to be switched off. You will even ask: 'Why is the light in such and such room on?'" You respond in this way because you know you have to pay the electricity bill. But because this is the House of Allāh *taʿālā*, you do not bother. You feel that the trustees pay for everything, so you can switch on the lights.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not approve of wastage. I asked the people: Did you ever hear an ʿālim quoting any Hadīth which mentions that many lamps were lit in Masjid-e-Nabawī? If we could find a narration which states that Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to light 10-15 additional lamps in his masjid in the month of Ramadān, then we could say that we are doing it because Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to do it. But there is no such narration. Hadrat Abū Bakr *radiyallāhu ʿanhu* did not do this, Hadrat ʿUmar *radiyallāhu ʿanhu* did not do it, Hadrat ʿUthmān *radiyallāhu ʿanhu* did not do it, Hadrat ʿAlī *radiyallāhu ʿanhu* did not do it; so why are we committing this wastage? Where in the Sharīʿat is there permission for it?

We see the Christians lighting lamps during Christmas. Here in London also you will see them lighting various types of lights in their houses. And so, when it is the 12th of Rabīʿ al-Awwal, the Muslims will do the same. Listen! This is not permitted. Your Prophet *sallallāhu ʿalayhi wa sallam* prohibited you from doing this. The Qur'ān prohibits you:

إِنَّ الْمُبَذِّرِيْنَ كَانُوْآ إِخْوَانَ الشَّيٰطِيْنِ ۖ وَكَانَ الشَّيْطٰنُ لِرَبِّهِ كَفُوْرًا

Surely the squanderers are the brothers of the devils. And Satan is ungrateful to his Sustainer.[1]

This is what the Qur'ān is saying. This is what Allāh *taʿālā* is saying to us – that this is wastage and extravagance.

The example of our seniors

Our seniors took every point into consideration. We did not meet Hadrat Thānwī *rahimahullāh* but those who did meet him and those who went to Thānah Bhawan related to us that there was a niche in the wall between two toilets. A lamp used to be placed in that niche so that it would provide light to both toilets. If one lamp is sufficient to provide light to both sides, what is the need to light two lamps?

Hadrat Shaykh al-Hadīth [Maulānā Muhammad Zakarīyyā] Sāhib *rahimahullāh* used to write replies on small pieces of paper. On one occasion I wrote to him on a full sheet of paper and a considerable amount of empty space was left at the bottom. I folded it as is the norm nowadays and posted it to him. Hadrat *rahimahullāh* wrote back: "It seems you people have a lot of paper there." Our seniors advise us to abstain

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[1] Sūrah Banī Isrā'īl, 17: 27.

from wastage. These are some of the things which they taught us. When the tarāwīh commences, no one will be looking into the Qur'ān and reading. What, then, is the need to switch on 15-20 lights? All you have to do is switch on one or two so that if anyone needs to go out or join the row of salāh, he will be able to see. That much of light is needed. Therefore switch on just one or two. If you leave 15 lights on for twenty rakʿats of tarāwīh, just think of how much it is going to cost the masjid? This is something to think about. Islam taught us the practical way of living and instructed us to spend our money in the correct places.

Two conflicting scenarios

I was in Toronto last year. I normally go to India to spend the month of Ramadān, but I was in Toronto for five days. The people open their fast in Jāmiʿ Abū Bakr and the adhān is called out after about seven minutes. I noticed lines of trestle paper laid out with sliced bananas and apples placed on them. A few must have been eaten while the remainder were left as they were. When the salāh was over, a few youngsters got up and began rolling the trestle paper. When I asked them what they were going to do with it, they replied that they are going to throw it in the refuse bin. Now what is the need to slice so many bananas and apples when you know that so many are not going to be eaten? Why are you wasting them in this way, and then you have to throw them in the refuse bin daily? I repeatedly say to them not to show ingratitude to Allāh's bounties. Allāh *taʿālā* becomes displeased.

I made inquiries about the Sikhs to find out what they do with their left over food. It is my habit to constantly ask about matters of this nature. I was informed that they too used to throw away the left over food. They then had a meeting and discussed the issue of

throwing away so much of food. They decided that they will repack the left over food in small containers, and their youth will then have to go and distribute them among poor labourers. They are instructed to go to different areas and feed the poor who are there.

Left over food should be given to the poor, it should be given to animals – what is the sense in throwing it in refuse bins? We have to think about these things. Our month of Ramaḏān is arriving, how much are we wasting? How many additional lights are we switching on? How much food is going to waste?

Furthermore, if a person is going to consume different varieties of foods, how are his carnal desires going to be curtailed? They will become more problematic. It is therefore essential for moderation in our food, moderation in our speech, and moderation in our sleep. We must sleep less in Ramaḏān.

Neither will Rāzī nor the author of *al-Kashshāf* be able to untie the knot

A person must read more of the Qur'ān in this month. When he is reading the Qur'ān he must think to himself that this is the speech of Allāh *taʿālā* and that the orders which are issued in the Qur'ān are directed to him, that Allāh *taʿālā* is addressing him. ʿAllāmah Iqbāl says:

> As long as the Book does not descend into
> your heart, neither will Rāzī nor the author
> of *al-Kashshāf* be able to untie the knot.

Imām Rāzī *raẖimahullāh* was a great exegete. His tafsīr of the Qur'ān is in 30 volumes. Imām Rāzī *raẖimahullāh* and the author of *al-Kashshāf* (Imām Zamakhsharī *raẖimahullāh*) wrote in much detail about the eloquence of the Qur'ān. They delve into

each word of the Qur'ān, and explain why Allāh *taʿālā* used a particular word and not some other word. ʿAllāmah Iqbāl says: As long as you do not read the Qur'ān as though it is being revealed into your heart as it was revealed in the heart of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, neither will the book of Imām Rāzī *rahimahullāh* nor *al-Kashshāf* be of any use to you. We have to recite the Qur'ān with that amount of focus and presence of mind.

While fasting, we must be fully on our guard. We cannot speak lies while fasting. We cannot commit any evil while fasting. We cannot cause any offence to our neighbours while fasting. Once we commence fasting, every act must be one which pleases Allāh *taʿālā*.

If only Muslims could develop some sensitivity

One of the wisdoms behind ordaining fasting is that there are many people who do not know what it is to feel hungry. They are wealthy. Allāh *taʿālā* blessed them with bounties. When they fast, they will have to feel some hunger. This will make them think: O Allāh! There are so many of Your servants who do not even have bread to eat. How they must be living their lives? They have no house to live in, and no clothes to wear. Fasting thus serves to remind a person of the many bounties which Allāh *taʿālā* blessed him with.

My dear brothers! There are thousands of people in India, Pakistan and Bangladesh who are becoming Christians because of hunger. Two months ago I was in Malawi. There are many Muslims in Malawi and Zambia. They are becoming Christians because of poverty. I went personally into the jungles and cities. I saw the Muslims there wearing torn and tattered clothes. Now imagine if a person has no clothes to

wear and the Christians give him a few sets of clothing and make arrangements for his food, he will automatically think that these are very good people.

On the other hand, Muslims are wasting their money. They are spending 100 000 pounds at a time on weddings, but they are not looking in what condition the rest of the ummat is living its life. What fear the ummat is living in? How the mothers and sisters of the ummat are living their lives?

About ten days ago I was in Paris. I performed my salāh and came outside. I noticed a few young women standing with their hands stretched out. I was astonished to see women, and that too Muslim women in Europe begging. The person who was with me said: "Maulānā! There are thousands of women like this. They come from Algeria, Tanzania, Morocco and other countries." There are not just a few, but thousands who have no food and no shelter. Consequently, many evils are spreading. I thought to myself that a lot of the wealth of Muslims is being wasted in extravagance. It is not crossing their minds to make efforts to go to different areas and see who is hungry, who has no clothes, who needs medication?

The pain of a poor man

I saw tears flowing from a person in India. When I asked him the reason he replied: "Maulānā! I did not even have 50 rupees to take my child to a doctor. My child was still in my lap when it passed away." I was shaken. I thought to myself, this poor person did not even have 50 rupees with which he could take his child to a doctor, while we have 30-40 sets of clothing in our cupboards. What type of īmān is this?

The zeal to serve Allāh's creation

Ramadān is teaching us that since you are staying hungry, you should at least look around at the poor Muslims who do not have bread for several days at end. My dear brothers! This is something to think about. Other nations are doing welfare work, while our youth are way behind them in this regard.

I saw some Christian youth in Toronto. It was in mid winter when a lot of snow had fallen. It normally snows there for about five months. I saw these youth carrying blankets and moving about. It was at night and I was going somewhere. I asked the person who was with me: "Where are they going?" He replied: "They go looking for drunk vagrants and tramps who normally loiter around the shops, and cover them with blankets." Although these vagrants are drunk, the youth have it in their minds that they are Allāh's creation, they are Allāh's servants. They may be alcoholics, but they could die in the cold. So they go and provide them with blankets.

The philosophy of the rise and fall of nations

Nations have some sort of good in them. Just recently Hadrat Maulānā Muhammad Taqī Sāhib ʿUthmānī *dāmat barakātuhum* said something which is most beneficial. It appealed greatly to me. He said:

My father, Hadrat Muftī Muhammad Shafīʿ Sāhib *rahimahullāh* whose *Maʿārif al-Qur'ān* is found in every masjid and who is referred to as Muftī-e-Aʿzam Pakistan, used to say: Sometimes you see those who are on falsehood on the rise while those who are on truth falling down. We are seeing this at present – we see Muslims being suppressed everywhere. People ask: "What is the matter? We are Muslims, we believe in Allāh, we perform salāh, we read the Qur'ān, yet we

are getting a hiding everywhere!? On the other hand, these who are rebels against Allāh *taʿālā* are on the rise?" Hadrat Maulānā Muftī Muhammad Shafīʿ Sāhib *rahimahullāh* said that if you look closely you will conclude that together with their falsehood, they will have certain qualities due to which Allāh *taʿālā* is elevating them. And those who are on the truth have certain qualities in them due to which they are falling down.

This is a very wise observation. Hadrat Muftī Sāhib *rahimahullāh* said: We must look and check where the thorn lies. We must do some introspection and see where we are erring. In which evil is our society immersed due to which we are getting a hiding from the unbelievers.

Your predecessors were certainly great, but what happened to you?

The zeal to serve Allāh's creation has decreased tremendously in our society. It is this very quality which Rasūlullāh *sallallāhu ʿalayhi wa sallam* had striven so hard to instil in the ummat. The passion to serve has become extremely rare.

There were times when Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to go out at night. On one occasion a rumour was spread that attackers from outside have arrived. The Hadīth states that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was the first to come out of his house. He mounted his horse which had no saddle, and he went around Madīnah. The people were still emerging and making preparations when Rasūlullāh *sallallāhu ʿalayhi wa sallam* came back and said: "You

can go back to sleep. There is no danger from anywhere."[1]

Just think about it! Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* is the chief and the imām of the Prophets *ʿalayhimus salām*. He was the imām of Masjid-e-Nabawī. Divine revelation used to come to him. Yet, when the occasion demands it, he mounts his horse and goes to check for the safety of his ummat. The same can be said of H̱aḏrat Abū Bakr *raḏiyallāhu ʿanhu* and H̱aḏrat ʿUmar *raḏiyallāhu ʿanhu*. They would not sleep at night. They would go out to inquire about the poor. When H̱aḏrat Abū Bakr *raḏiyallāhu ʿanhu* passed away, many old women and widows began crying. They were thinking: Who is going to come and do our house chores? When a few days passed after he passed away, and no one went to their houses, they realized that the person who used to come and fill water for them was in fact H̱aḏrat Abū Bakr *raḏiyallāhu ʿanhu*. This notwithstanding the fact that he was the Amīr al-Mu'minīn. He was the most superior of this ummat after Rasūlullāh *s̱allallāhu ʿalayhi wa sallam*. This is the belief we must have – that H̱aḏrat Abū Bakr *raḏiyallāhu ʿanhu* is the most superior of this ummat after Rasūlullāh *s̱allallāhu ʿalayhi wa sallam*. Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* said with reference to him:

لو كنت متخذا خليلا لاتخذت أبا بكر خليلا[2]

If I were to take a bosom friend, it would be Abū Bakr.

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[1] صحيح البخاري: ٣٠٤٠.

[2] صحيح مسلم: ٦٣٢٢.

In another Hadīth Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that he had paid back everyone for whatever they did to support him, but he is still indebted to Hadrat Abū Bakr *radiyallāhu ʿanhu* for his help and support.[1]

These are the words of Rasūlullāh *sallallāhu ʿalayhi wa sallam* with reference to that person who used to go to the houses of the old and frail women to fill water for them. Neither did you nor I ever fill water for anyone. We never carried a weighty item for anyone. We never helped anyone to turn the stone-mill. Yet we have very high expectations for ourselves.

What should we do?

My dear brothers! Keep fast in such a way that Allāh *taʿālā* softens our hearts especially in our times when the entire world is referring to us as terrorists. They are writing outside the masājid: "Muslims are terrorists". In Canada I saw them writing on a wall in red paint: "All the Muslims of the world are terrorists." For us to prove them wrong, we will have to focus on serving Allāh's creation. You and I will have to demonstrate through our actions that Muslims are not terrorists. Muslims have come into this world as a mercy to mankind. Just as Rasūlullāh *sallallāhu ʿalayhi wa sallam* was a mercy to the worlds, his ummat is a mercy to the world. The heart of this ummat has to be extremely soft. It must be able to tremble and it must be able to serve. Furthermore, we do not have to do this for Muslims only. Yes, they are more eligible because they are Muslims. However, if there are any non-Muslims in our area who are

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[1] صحيح البخاري: ٤٦٦.

suffering, we must serve them. This is what our Dīn teaches us.

The absence of originality

My dear brothers! If Muslims understand what is right, abstain from what is wrong, and keep fast as they supposed to, then Allāh *taʿālā* gives us hopes of forgiveness:

غفر له ما تقدم من ذنبه

His past sins are forgiven.

Sometimes we get fake medicines coming onto the market. The name is the same as the original, but it merely contains some powder which is of no medical benefit. A person takes it, thinks to himself that his doctor prescribed it, but it is not helping him in any way. The doctor then sends the medicine to a laboratory for testing, and the test shows that many of the ingredients which were supposed to be there are not in it. And that the powder is merely made from chalk.

This is happening quite often nowadays. Two weeks ago I received a copy of *Na'ī Dunyā* (name of a newspaper) from Delhi. On the last page it has a list of Unani medicines which are of this nature. The entire page was full of names. I thought to myself, O Allāh! They are manufacturing these medicines and deceiving the public. Previously the medicines which were compounded by the <u>h</u>akīms used to be pure and unadulterated. When a I asked a <u>h</u>akīm <u>s</u>ā<u>h</u>ib about it, he replied: Pure individual ingredients which we used to use previously are extremely hard to come by. Most of them are fake. How, then, can they give the required strength?

Our fasts are fake just like that. This is why that quality of taqwā (Allāh-consciousness) is not being developed. The fast has to be original. When we go to buy gold we check if it is genuine or not. We check whether it is of 24 carats, 22 carats or 18 carats. We look for the genuine in everything. So we should look for the genuine in our acts of worship as well. I have certainly observed that when a person keeps the first with some focus on Allāh *taʿālā*, safeguards his tongue and eyes, then he develops that piety.

Preserving the fast

It is said that when Allāh *taʿālā* gives the opportunity to a person – for example a person who is not working, he has no business, etc. – he must spend more time in the masjid in the month of Ramadān. The more time he spends in the masjid, his eyes will be safeguarded and his tongue will be protected.

Hadrat Shaykh al-Hadīth [Maulānā Muhammad Zakarīyyā Sāhib] *rahimahullāh* used to say: If you cannot read, then just sleep in one corner and your fast will still become a good fast. This is because your tongue will not utter any evil, you will not fall on anyone, and your thoughts will not waver and wander. Your fast will be a good fast.

It is necessary for us to protect our fast. If we spend the fasts of Ramadān in this way, you will see your temperament changing after 30 days. If, after fasting for 30 days, you think to yourself: Today is the day of ʿīd, so we will go to the cinema. Then you can conclude that your fast had no effect on you. If, after fasting for 30 days, you decide to go to the cinema or to some party where there are un-Islamic activities, how can you call your fast a fast?

I don't know about the situation here [in England] but I know that in India when it is around the 24th or 25th of Ramadān, the youngsters have meetings to decide where they are going to go. They will decide to go to Barodah, Surat or even Mumbai. I say to them: You kept fast the entire month of Ramadān, and you are now going to these places to destroy everything!? Just think a bit. What expectation can we have from Allāh *taʿālā*? How can we say to Him that we kept fast, remained hungry and performed tarāwīh for Him?

Cricket-crazy

Just look at how some of them perform their tarāwīh. On one occasion I left the masjid after four rakʿats for some need. I noticed the youngsters leaving after every little while. The moment the imām makes salām, a few of them will rush out. When the imām starts his next two rakʿats and is about to go into rukūʿ, they will rush back inside and join the congregation. At first I did not know what was happening. I asked someone, What is this all about? They are rushing out and then rushing in to join the congregation? The person replied: "Maulānā! Don' you know that the world cup is being played at the moment? They rush out to listen to the commentary."

Allāhu Akbar! It is the month of Ramadān, they are in tarāwīh, but their hearts are attached to the cricket! What kind of salāh is this? Do you think that Allāh *taʿālā* is not looking at our hearts? Allāh *taʿālā* clearly states in the Qur'ān:

يَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ

He knows the treachery of the eyes and whatever the chests conceal.[1]

Allāh *taʿālā* knows the thief that is lurking inside the heart. He knows exactly in what frame of mind a person is performing his salāh. Some people perform tarāwīh salāh merely to unburden themselves because if they do not perform it, people will say that it is the month of Ramadān and they are not performing tarāwīh. In the meantime, they do not come for the fajr salāh, they disappear at the time of zuhr salāh, and so on while these salāhs are fard. This is our condition. We will be very punctual for the tarāwīh salāh, but we will disappear at the time of zuhr and will not perform the fajr salāh. We will overeat at the time of sehrī and go directly to sleep. We will then claim that sleep overcame us, that is why we did not come for the fajr salāh.

A Ramadān like this cannot be right. Perform the five daily salāhs, and perform the tarāwīh salāh by listening attentively to the recitation of the Qur'ān. The hāfiz sāhib must be instructed to read each word clearly. Al-hamdulillāh, nowadays everyone listens to the tarāwīh from the Haram Sharīf. Shaykh Sudays, Shaykh Shuraym, etc. all read very clearly. So we must listen attentively to the recitation. Even if the tarāwīh is 10-15 minutes longer, so what? As long as the Qur'ān is read clearly and distinctly.

Read the Qur'ān correctly, focus on Allāh *taʿālā*, perform the rukūʿ and sajdah in a proper manner, and imagine you are standing before Allāh *taʿālā*. This is the month of forgiveness. The longer we are in prostration before Allāh *taʿālā*, the closer we will be to

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[1] Sūrah al-Mu'min/Ghāfir, 40: 19.

Him. Man is closest to Allāh *taʿālā* when his forehead is on the ground in prostration before Allāh *taʿālā*.[1] Unfortunately, our condition is that we want to run away from Him. May Allāh *taʿālā* inspire us to remain in prostration for long periods of time.

My dear brothers! Try and get as much as you can from the month of Ramaḏān, and value it. The sins which we committed are of the past. The doors of Allāh's forgiveness are always open. This is an excellent opportunity to avail ourselves.

ʿAllāmah Iqbāl *raẖimahullāh* says:

> Come back! Come back! If you have fallen into any sin, come back to Allāh. Even if you are in idol-worship, desist and come back.

For Allāh's sake, return to Allāh *taʿālā*. As long as we do not turn to Him, our condition will not change.

The Qur'ān's guidelines on present conditions

Just a few days ago I was reading the tafsīr of ʿAllāmah Ibn Kathīr *raẖimahullāh*. A verse in the fourth pārā states:

لَتُبْلَوُنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ أَشْرَكُوْا أَذًى كَثِيْرًا ۚ وَإِنْ تَصْبِرُوْا وَتَتَّقُوْا فَإِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُوْرِ.

You will surely be tried in your wealth and in your lives, and you will certainly hear from the previous People of the Book and from the polytheists much

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[1] صحيح مسلم: ١١١١.

slander. If you are patient and adopt abstinence, then these are deeds of determination.[1]

Allāh *taʿālā* is announcing to us from before hand. O Muslims! Place this verse of Mine before you. There will come a time when you will be put through a test as regards your wealth. Your enemies will take all your wealth. They will finish your capital. You will suffer losses in your lives. Many Muslims were destroyed recently when they were bombed. You will certainly hear certain things being said. By whom?

مِنَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ

From the previous People of the Book.

Ibn Kathīr *ra<u>h</u>imahullāh* says:

المراد به اليهود والنصارى

This refers to the Jews and Christians.

وَمِنَ الَّذِيْنَ أَشْرَكُوْا

And from the polytheists.

Those who ascribe partners to Allāh *taʿālā*. This refers to:

الهنود

The Hindus.

Just look at how Allāh *taʿālā* expounds His verses! You will certainly hear things from the Jews, Christians and Hindus. What will you hear:

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1 Sūrah Āl ʿImrān, 3: 186.

أَذًى كَثِيْرًا

Many hurtful things. If you switch on the radio, you will hear things against you. If you open a magazine, it will contain certain things against you. If you open a newspaper, it will certainly have an article against the Muslims. This is what is referred to as:

أَذًى كَثِيْرًا

The Qur'ān then shows us the treatment for it. Allāh *ta'ālā* says:

وَإِنْ تَصْبِرُوْا وَتَتَّقُوْا

Remain resilient and adopt piety and righteousness. These are acts of determination and fortitude.

The Qur'ān is describing certain conditions to us, and showing us the treatment for them. Ibn Kathīr *rahimahullāh* – may Allāh *ta'ālā* fill his grave with light – then writes a one and half line statement:

فكل من قام بحق، أو أمر بمعروف، أو نهى عن منكر، فلا بد أن يؤذى.

Anyone who stands up for the truth, enjoins good or forbids evil will inevitably be slandered.

Ibn Kathīr *rahimahullāh* is saying that anyone who proclaims the truth, stands up to speak the truth, enjoins good, and forbids evil in order to proliferate the Sharī'at, then he will certainly be slandered and maligned. He will certainly be tormented. 'Allāmah Ibn Kathīr *rahimahullāh* then says:

فما له دواء إلا الصبر في الله، والإستعانة بالله، والرجوع إلى الله عزّ وجلّ[١]

There is no treatment for it except patience for Allāh's sake, seeking Allāh's help, and turning to Allāh taʿālā.

"O Allāh! You are all-powerful and all-mighty. All these Pharaohs of the world are under the misassumption that they are the most powerful on earth, that they can just trample over the nations of the world. This is what they think. However, O Allāh! It is our firm belief that you are the most powerful."

Place your forehead before Allāh *taʿālā* and say to Him: O Allāh! You are the most powerful. There were far more powerful nations in the past who were unsurpassed in the power which they wielded.

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ اِرَمَ ذَاتِ الْعِمَادِ الَّتِيْ لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ.

Have you not seen how your Sustainer dealt with the ʿĀd? Those who were in Iram – [the city of] mighty pillars. Whose like was not built in all the cities.[2]

However, just one "arrow" struck a nation of the past and see what happened:

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ

We then turned that town upside down and We rained down upon them rocks of limestone.[1]

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[1] تيسير العلي القدير للإختصار تفسير ابن كثير: ٤٣١.

[2] Sūrah al-Fajr, 81: 6-8.

The need to enlighten the hearts

My dear friends! Our seniors say to us: You are lighting your masājid with lights and lamps, while there is a need to enlighten your hearts with Allāh's remembrance. O Muslims! At present there is a need to enlighten our hearts with Allāh's remembrance, and that we beg of Him with all our strength. We must get up at night and cry before Him. O Allāh! You are the absolute power. All these who are displaying their power in this world are nothing in front of Your power. They will fall like dry leaves which fall daily from trees. Their governments will fall like that.

However, the prerequisite for this is that we must have the correct type of piety. We will have to turn to Allāh *taʿālā* in this month. We will have to enlighten our hearts. There is no need for outside light. If it is dark outside but our hearts are illuminated, the help of Allāh *taʿālā* will come.

An important lesson of the Sīrat

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* reached the battlefield of Badr, the unbelievers were in large numbers. The Sahābah *radiyallāhu ʿanhum* numbered 313, with very few weapons. Even their swords were wrapped in cloth. On the other hand, the enemy had every type of weapon and conveyances. They even brought vats of wine and dancing women from Makkah. Abū Jahal, ʿUtbah and Shaybah had come in all their zeal, and with all their power. Rasūlullāh *sallallāhu ʿalayhi wa sallam* pitched a tent, went in, performed two rakʿats of salāh, raised his hands to Allāh *taʿālā*, and beseeched Him with absolute servitude and submission.

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[1] Sūrah al-Hijr, 15: 74.

He said: "O Allāh! I have with me a small band of Muslims. If they are destroyed today, there will be no one here to take Your name." Rasūlullāh *sallallāhu ʿalayhi wa sallam* was displaying such servitude that when he raised his hands he continued raising them to the extent that the whites of his armpits were visible to Hadrat Abū Bakr *radiyallāhu ʿanhu*. He then goes to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and says: "O Rasūlullāh! This is enough. Allāh *taʿālā* will certainly help you."[1]

The world then witnessed the outcome of the battle. The enemies numbered 1 000 while the Muslims were 313. Despite this, the scenario changed in a short period of time.

All this happened because of the submission and humility which was displayed by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. On the other hand, despite suffering so many times at the hands of the enemies, we do not submit before Allāh *taʿālā*. The problem with us is that we do not have that quality of turning to Allāh *taʿālā*. We see the Muslims suffering everywhere but we still don't turn to Allāh *taʿālā* as we ought to. Our hearts do not tremble as they ought to. My dear brothers! We do not have that level of trembling in us. May Allāh *taʿālā* fill our hearts with conviction and the ability to turn to Him constantly.

Supplications

This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught us to make this duʿā': O Allāh! I ask You for that amount of conviction through which it becomes

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[1] صحيح مسلم: ٤٦٨٧.

easy for me to bear calamities. This is one of the prescribed duʿā's:

وَمِنَ الْيَقِيْنِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا[1]

O Allāh! I ask You for that amount of conviction through which it becomes easy for me to bear whatever calamities come upon me, and my īmān must not totter.

اَللّٰهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا

Do not make the world our main concern nor the limit of our knowledge.

In other words, O Allāh! Make the Hereafter our main objective so that we spend our day and night worrying about it. Do not allow the concern for earning wealth to be our main concern. Let not the acquisition of degrees be the limit of our knowledge. Let not the attainment of high positions be our main focus. Let not the possession of expensive vehicles be our concern.

We should not think that if we obtain high degrees we will earn more, or that we will get good jobs in the government. Rasūlullāh s̲allallāhu ʿalayhi wa sallam said:

اَللّٰهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.[2]

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[1] سنن الترمذي: ٣٥٠٢.

[2] سنن الترمذي: ٣٥٠٢.

O Allāh! Do not make the world our main concern nor the limit of our knowledge Do not empower over us people who do not fear You.

We do not even ask for these things from Allāh *taʿālā*. Allāh *taʿālā* is all-powerful and all-mighty. He can wipe out all these things whenever He wills.

The insight of the Ahlullāh

When we were in Dhābel, Hadrat Maulānā Muhammad Yūsuf Sāhib Kāndhlawī *rahimahullāh* came to Kāwī. He used to deliver a very powerful daʿwat. His īmān was extremely strong. I was sitting at the front. He said: "Look! Turn to Allāh *taʿālā* and undertake this work of inviting towards Dīn." These were his words. At the time when he was talking, Russia was a very powerful nation. At that time no one could even imagine the downfall of Russia. Despite this, Hadrat *rahimahullāh* said: "This Russia and America will fall just as these dry leaves fall."

I thought to myself, what is Maulānā saying? America and Russia are superpowers. I was a student at the time, so I did not understand fully what he meant. However, a few years later I personally saw how Russia fell like a dry leaf. I then remembered what Hadrat Maulānā *rahimahullāh* had said.

There is a saying in Persian which translates thus: "When the people of Allāh say something, they say it after seeing it." Hadrat Maulānā *rahimahullāh* had taken an oath and said: "I take an oath by Allāh, that if you turn to Allāh *taʿālā* then these powerful forces will fall like dry leaves."

My dear brothers! This month of Ramadān should not be wasted. It is here for us to earn from it. It is the month to turn to Allāh *taʿālā*. It is the month to purify

our hearts. May Allāh *taʿālā* inspire you and I to spend it in the correct manner. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Memorization of the Qur'ān in Europe and America

A qirā'at and na't programme was held in Masjid Dār as-Salām (Toronto, Canada) after the maghrib salāh on Friday 23rd May 2008. Hadrat Mufakkir-e-Millat delivered this speech. Hadrat Maulānā Muhammad Yūnus Sāhib Surtī Sāhib transcribed it and had it published. It is now included in *Sadā-e-Dil* after a few changes.

بسم الله الرحمن الرحيم

الحمد لله وكفى، وسلام على عباده الذين اصطفى، أما بعد!

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ.[١] صدق الله العظيم.

Honourable 'ulamā', respected qurrā' (plural of qārī), and my dear elders and friends! These respected qurrā' just read the Qur'ān to us in a very beautiful manner and revived our souls through it. May Allāh *taʿālā* recompense them with the best of rewards. Āmīn.

The order to recite the Qur'ān

The objective of this is that after listening to the recitation of the Qur'ān, our children also read the Qur'ān correctly. The Qur'ān was revealed in the Arabic language, and Allāh *taʿālā* says with reference to it:

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا

Recite the Qur'ān distinctly.[2]

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

إقرؤا القران بلحون العرب[١]

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[1] سورة القمر: ١٥.

[2] Sūrah al-Muzzammil, 73: 4.

Recite the Qur'ān in the tune of the Arabs.

Another Hadīth states:

زينوا القران بأصواتكم.[2]

Beautify the Qur'ān with your voices.

Allāh *taʿālā* has placed this unique quality in the Qur'ān that if a person recites it with tajwīd and a good voice, then a person will certainly be affected by the recitation even if he does not know the translation of the Qur'ān.

The Qur'ān has an effect on the Russian president

Shaykh ʿAbd al-Bāsit ʿAbd as-Samad *rahimahullāh* was a famous Egyptian qārī. When he went to Lahore, he was interviewed and asked to relate an important incident from his life. He said that he will relate an amazing incident. During the rule of Jamāl ʿAbd an-Nāsir, the Russian president Khrushchev had come to Egypt. He was an atheist. He did not believe in Allāh *taʿālā*. However, it was the practice of Jamāl ʿAbd an-Nāsir to invite me on occasions of this nature. I was invited. I was surprised by this invitation because these people [Soviets] do not believe in Allāh *taʿālā*, and now I must read the Qur'ān in front of them!?

Anyway, it was the order of the president, so I sat down and commenced my recitation. After a short while I noticed tears flowing from the eyes of the Russian guests.

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[1] المعجم الأوسط: ١٨٣\٧، الرقم: ٧٢٢٣. شعب الإيمان: ٢٠٨\٤، الرقم: ٢٤٠٦.

[2] سنن أبي داود: الرقم: ١٤٧٠، باب استحباب الترتيل في القراءة.

Imagine an atheist – who does not believe in Allāh *taʿālā* – yet the Qur'ān has this effect on him! When he listens to the recitation of the Qur'ān, it stirs his emotions. This is a miracle of the Qur'ān.

Non-Arab children reading the Qur'ān correctly

You have just observed another miracle right here. This small child who read the Qur'ān in front of you completed memorizing the entire Qur'ān. This is a miracle of the Qur'ān. This child is a non-Arab; he is not an Arab.

Last year The Islamic Foundation held a jalsah. On that occasion, Qārī Saʿīd Sāhib from Egypt was sitting next to me. The child who received a prize now – Hudhayfah Yūsuf Amīn Dassū – was reading on that occasion. I was looking at Qārī Saʿīd Sāhib at the time, and tears were flowing from his eyes. I asked him if there was something which was troubling him. I could not understand why he was crying. He then said: "There is nothing troubling me. I am astonished at this decision of Allāh *taʿālā*. These are non-Arab children – some of them are from India, others are from Pakistan, and yet others are from other countries. Despite this they are reading the Qur'ān so easily in an Arab style without making any errors. Now where have the Arab children gone to? [Why are they not memorizing the Qur'ān]?"

This is really a favour of Allāh *taʿālā* on us.

My dear brothers! We have to value this bounty of Allāh *taʿālā*. I am grateful to the members of The Islamic Foundation for having initiated these programmes. They will create an interest in our forthcoming generations towards reading the Qur'ān correctly. I have come across many children listening to the recordings of Shaykh ʿAlī ibn ʿAbd ar-Rahmān

al-Hudhayfī (the imām of Masjid-e-Nabawī), Shaykh Sudays (the imām of Masjid-e-Harām), Shaykh Shātirī and other readers; and imitating their style of reading. This creates within the children a desire to read the correctly. This is why children should certainly be brought to jalsahs of this nature.

Falāh-e-Dārayn

May Allāh *taʿālā* rewards these qurrā' of ours who hold high positions from where they come. Qārī Muhammad Siddīq Sāhib and Qārī Ayyūb Is-hāq Sāhib are seated here before you. They have a large number of students throughout the world who are reading the Qur'ān correctly. The majority of the senior qurrā' in England, Mauritius, Reunion, South Africa, Canada and those who are seated here in this masjid are graduates of Dār al-ʿUlūm Falāh-e-Dārayn, Tadkeshwar, district Surat, Gujarat.

The phenomenal services of the madāris

May Allāh *taʿālā* reward the madrasah administrators who spent on these madāris. May Allāh *taʿālā* accept them and fill their graves with light. They lit a lamp there [in Tadkeshwar] and its light spread throughout the world.

From this you people can gauge to what extent the blessings of our madāris in India and Pakistan have spread.

I went to one place in America. A qārī was reading most beautifully. He too graduated from one of the madāris in Pakistan. Our children sit on straw mats and learn the Qur'ān. Allāh *taʿālā* used them to spread the correct recitation of the Qur'ān throughout the world.

May Allāh *taʿālā* recompense these qurrā' with the best of rewards. Just look at the system of Allāh *taʿālā*! Qārī Saʿd S̲āh̲ib Nuʿmānī said to us that he was born in Karachi. Now imagine: A child is born in Karachi. His language is not Arabic. Allāh *taʿālā* conveys him to Madīnah Munawwarah. He then confers him with the ability to read like the senior imāms of the H̲aram Sharīf. You feel you are sitting right in front of Shaykh Sudays. This is a gift from Allāh *taʿālā*. It is a miracle of the Qur'ān.

There was a very senior Arab scholar by the name of Shaykh Muh̲ammad al-Majdhūb *rah̲imahullāh* who was also a professor at Jāmiʿah Islāmīyyah Madīnah Munawwarah. He hailed from H̲alab (Aleppo) in Syria. When he came to India, I invited him to our madrasah (Dār al-ʿUlūm Falāh̲-e-Dārayn, Tadkeshwar). A young boy had just completed memorizing the Qur'ān around that time. I said to the Shaykh that this child has become a h̲āfiz̲. The boy was very young and small, so the Shaykh asked me: "Did he memorize the entire Qur'ān or some parts?" I replied: "He memorized the entire Qur'ān." The Shaykh was astonished because he was a young non-Arab child. He then asked him to read from seven different places in the Qur'ān. The Shaykh himself was a very good h̲āfiz̲. The boy continued reading without pausing. And he also read in a most beautiful voice. When I looked at the Shaykh, tears were flowing from his eyes, and he was saying:

والله هذه معجزة القرآن

By Allāh! This is the miracle of the Qur'ān.

This miracle of the Qur'ān is right in front of our eyes. Allāh *taʿālā* gave this miracle to Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* to continue until the day of

Resurrection. When Muslims read the Qur'ān, their souls are revived and refreshed.

My dear friends! You must value gatherings of this nature. There is going to be another programme tomorrow after z̲uhr at Masjid Abū Bakr. Bhāi ʿAbd al-H̲aqq S̲āh̲ib announced that there will be another program after it on Sunday. Consider these to be excellent opportunities. Listen to the Qur'ān with full respect. After all, it is the speech of Allāh *taʿālā*. Listen attentively so that our own reading is corrected. The Qur'ān has been revealed in a clear and distinct Arabic language. This is what is meant when Allāh *taʿālā* says:

بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ[1]

We must read it in the Arab style; not in Persian, Gujarati and Urdu tunes.

Qārī Ayyūb Is-h̲āq S̲āh̲ib

When Qārī Ayyūb Is-h̲āq S̲āh̲ib was reading just now, it reminded me of the famous Egyptian Qārī Mus̲t̲afā Ismāʿīl *rah̲imahullāh*. I thought to myself that if anyone heard a recording of Shaykh Mus̲t̲afā Ismāʿīl *rah̲imahullāh* and then hears the reading of Qārī Ayyūb Is-h̲āq S̲āh̲ib, he will think that Shaykh Mus̲t̲afā Ismāʿīl is reading. Just look at how Allāh *taʿālā* blessed Qārī Ayyūb Is-h̲āq S̲āh̲ib! He was born in South Africa, his mother-tongue is English, his forefathers hail from Kathor, a village which falls under the district of Surat. Despite this, Allāh *taʿālā* has enabled him to read like an Egyptian qārī.

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[1] سورة الشعراء: ١٩٥.

There is no need for us to lose hope. Whether we are from India, Bengal, Sindh, or from any other place, Allāh *taʿālā* has opened this gift to everyone. The one who strives will attain his goal. Inshā Allāh.

May Allāh *taʿālā* accept this jalsah. I thank these qurrā once again. We have to extend special thanks to the members of The Islamic Foundation for having arranged this excellent programme for the last two years. Inshā Allāh similar programmes will be held in the future as well so that reading the Qur'ān with tajwīd may become widespread.

Hadrat Qārī Anīs Sāhib Faydābādī

My dear brothers! Qārī Anīs Sāhib *rahimahullāh* came to our Dār al-ʿUlūm in Tadkeshwar. He was a very simple man. When I went to invite him to take up a teaching post at our Dār al-ʿUlūm, he laid down two conditions. One is that he will not read in any jalsah. The other is that he will not become an imām for salāh. He said to me that he is not a jalsah and imāmat qārī, but he will teach the science of qirā'at.

These qurrā' who read before you now are the students of Qārī Anīs Sāhib *rahimahullāh*. He was in the habit of reading durūd sharīf profusely. He would get up at night and read durūd sharīf thousands of times. Allāh *taʿālā* caused his blessings to spread so far and wide, that no matter which part of the world you go to, you will – inshā Allāh – find his students. The 8-10 qurrā' whom you see here in Toronto were his students. May Allāh *taʿālā* fill the grave of Qārī Anīs Sāhib *rahimahullāh* with light. Just look at how his blessings spread! In various parts of the world you will observe an interest in reading the Qur'ān correctly. May Allāh *taʿālā* maintain this interest, and may He inspire us to read the Qur'ān correctly.

You have just heard that our honourable brother Junayd Jamshed S̲āh̲ib has lost his mother. You just heard this announcement in English. May Allāh *taʿālā* bless her with forgiveness. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Words of welcome

Hadrat Maulānā Taqī ad-Dīn Nadwī Sāhib *dāmat barakātuhum* visited Tadkeshwar in 2010. Hadrat Mufakkir-e-Millat extended the following words of welcome.

Words Of Welcome – Page 345

بسم الله الرحمن الرحيم

The honourable teachers of this institute, respected ‘ulamā’ who have come from other areas, and my dear students.

O you whose arrival is an occasion of immense joy

Today is a blessed day for all of us. It seems as though it is a day of ‘īd because after many years of wishing, the first Shaykh al-Hadīth of Dār al-‘Ulūm Falāh-e-Dārayn has come to visit us. He delivered his first lesson of *Sahīh Bukhārī* in this dār al-‘ulūm.

Hadrat Maulānā Taqīyy ad-Dīn Sāhib *dāmat barakātuhum* is a distinguished Hadīth expert who devoted a major part of his life to the service of Hadīth. We could say that he made Hadīth his mattress and his duvet. You get some scholars who teach different subjects. However, Allāh *taʿālā* inspired Hadrat Maulānā to remain attached to Hadīth from the very beginning and to study under various senior Hadīth experts. One is to teach a subject, and the other is to do research in that subject. Allāh *taʿālā* first enabled Hadrat Maulānā to teach Hadīth for many years. Then he played a major role in writing commentaries on Hadīth, publishing them and proliferating them. May Allāh *taʿālā* reward Hadrat Maulānā fully. As a result of his untiring and persistent efforts, Allāh *taʿālā* enabled him to work on the books of our seniors which had, for many years been printed on litho and were confined to India, to now convey them to the Arab world.

The phenomenal services of Maulānā Taqīyy ad-Dīn Sāhib

There is probably no region of the Arab world where the written works of our seniors have not reached. *Badhl al-Majhūd, Aujaz al-Masālik* and *at-Taʿlīq al-Mumajjad* are written masterpieces which, after having reached the Arab world, made the scholars of those regions to acknowledge the importance of our Indian ʿulamā'. They became enlightened through these masterpieces and people are deriving benefit from them. This was possible because Hadrat Maulānā toiled hard to edit those works and to publish them in a new and modern manner. Several editions of these books have been printed.

In addition to undertaking research on these books, annotating them, printing and distributing them; Hadrat Maulānā taught Hadīth in Dār al-ʿUlūm Nadwatul 'Ulamā'. He then came to Falāh-e-Dārayn and taught Hadīth here. From here he proceeded to al-ʿAyn University (in the UAE) where he taught Hadīth. In this way, Allāh *taʿālā* illuminated his name in India and in the Arab world. He devoted his life to Hadīth. You will find very few people like him.

All praise is due to Allāh *taʿālā* there are many people who teach. May Allāh *taʿālā* reward them all. We do not want to devalue the worth of any person. However, there are differences in rank and on the basis of facts and information. Hadrat Maulānā has many books before him. He obtained several rare editions of *Sahīh Bukhārī* and undertook a comparative study of them. He has spent many years editing *Sahīh Bukhārī*. Inshā Allāh, it will soon be printed and come onto the public domain. Hadrat Maulānā worked extremely hard to

produce a most beautiful and correct edition which will – inshā Allāh – be made available to the ummat.[1]

These efforts of Hadrat Maulānā are not confined to a particular region. Rather, the entire academic world is indebted to him. There are many scholars outside India who, when they see academic works of this nature, prayers gush forth from their hearts that Allāh *taʿālā* must bless the writer and compiler with long life.

It is indeed an immense bounty for Hadrat Maulānā to be here with us. Especially so bearing in mind that Hadrat's health is not too good just as I too am not too well. Hadrat Maulānā has a heart problem. I requested him on several occasions to visit us when he is in Mumbai. When I spoke to him the last time, he accepted my humble invitation. We are extremely grateful to Hadrat Maulānā for visiting us today. We cannot thank him sufficiently. The only thing we can say is that Allāh *taʿālā* must reward him fully for the great work which he has done.

Dear students! You are so fortunate in that you will receive a sanad (transmission of Hadīth) without having to go anywhere for it. In the past, people used to travel great distances in search of just one Hadīth. When students heard of such 'ulamā', they would travel for months to obtain a Hadīth sanad from them. That level of enthusiasm no longer exists. If a person has the zeal, he will certainly do it. Allāh *taʿālā* has provided you with a golden opportunity. You will soon

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[1] By the will of Allāh *taʿālā*, this edition comprising of 15 volumes has been published by al-Bashā'ir al-Islāmīyyah Beirut under the supervision of Jāmiʿah Islāmīyyah Muzaffarpūr, Aʿzamgarh, and it has brought delight to the scholars.

listen to a lesson from Hadrat Maulānā. If you get an opportunity to remain in Hadrat Maulānā's company, you will learn how vast the treasure of Hadīth is. Add to that, Hadrat Maulānā's deep knowledge. We make du'ā' to Allāh *ta'ālā* to bless Maulānā in his life so that he can complete the many works he is presently busy with. They are works which will bring into the light the valuable books of our seniors. Hadrat Maulānā has already worked on and published *Izālah al-Khifā'* of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*, *Badhl al-Majhūd* of Hadrat Maulānā Khalīl Ahmad Sāhib Sahāranpūrī *rahimahullāh*, *Aujaz al-Masālik* of Hadrat Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh*, *at-Ta'līq al-Mumajjad* of Hadrat Maulānā 'Abd al-Hayy Lucknowī Sāhib *rahimahullāh* and a few others.

Remain attached to the tree and you can hope to enjoy the spring

Allāh *ta'ālā* blessed Hadrat Maulānā with many admirable qualities. In addition to being occupied in the field of teaching and lecturing, he maintained a bond with the pious servants of Allāh *ta'ālā*. They gave special attention to him. Allāh *ta'ālā* blessed Hadrat Maulānā in the sense that he received permission and khilāfat from Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh*. As for the intense love which Hadrat Shaykh al-Hadīth *rahimahullāh* had for him, that is known to the 'ulamā'. He was also close to Hadrat Maulānā Qārī Siddīq Sāhib *rahimahullāh*, Hadrat Maulānā Abul Hasan Sāhib Nadwī *rahimahullāh*, Hadrat Maulānā Muhammad Manzūr Nu'mānī Sāhib *rahimahullāh* and Hadrat Maulānā 'Abd al-Halīm Sāhib Jaunpūrī *rahimahullāh*. Then there are many Arab 'ulamā' whose names we don't even know. May Allāh *ta'ālā* accept him.

***Words Of Welcome – Page* 349**

Once again, I express my thanks to Hadrat Maulānā on behalf of the Dār al-ʿUlūm, the teachers and the students. May Allāh *taʿālā* keep his shadow over us for a long time with good health and wellness. May Allāh *taʿālā* proliferate and perfect his blessings. Āmīn.

The need for centres which populate the heart

A two day international seminar on the theme "Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Kāndhlawī Madanī" was held at Jāmiʿah Islāmīyyah Muzaffarpūr, Aʿzamgarh on the 2nd and 3rd of Safar 1425 A.H./24th and 25th March 2004. Hadrat Mufakkir-e-Millat delivered the following speech on this occasion.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين، سيدنا ومولانا محمد، وعلى اله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

There are two objectives for today's meeting. One is the opening of this centre which is attributed to Hadrat Maulānā Sayyid Abul Hasan ʿAlī al-Hasanī an-Nadwī *rahimahullāh*. The other is to present papers and our thoughts about Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh*.

The exceptional role of Hadrat Mufakkir-e-Islam in the second revival of Spain

As regards Hadrat Maulānā Abul Hasan ʿAlī Nadwī Sāhib *rahimahullāh*, Allāh *taʿālā* really conferred him with so many excellent qualities that it is difficult for us to count them. Just four months ago I went to Morocco for two days and from there I had to go to Spain. While I was waiting for a Shanqītī friend on the side of a street, I noticed a small bookshop which had newspapers, magazines and small books for sale. I thought to myself, while I am waiting for my friend, let me have a look at the books. My eyes fell on a book titled *al-Islām Fī al-Hisbāniyah* (Islam in Spain). It is written by Shaykh Kattānī, a distinguished scholar of Morocco.

He writes about Spain and says that Muslims were completely wiped out. No masjid was allowed to exist nor any Muslim organization. However, after many years, the condition is changing. Masājid are being constructed, Muslims organizations are being

established, and the youth are assembling and getting involved in propagating Islam. The author adds that the catalyst for all this and the greatest role played in this regard was Sayyid Abul Hasan ʿAlī al-Hasanī an-Nadwī *rahimahullāh*. Shaykh Kattānī states that when Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* came to Spain, he assembled the youth who had come from Morocco and other countries to study in Spain. He then addressed them and encouraged them to initiate the work of striving for Islam. Consequently, Islamic organizations cropped up in Cordova, Ashbiliyah, Madrid and Granada. They are all continuous charities in favour of Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*.

When I went to Granada, I went to visit the Qasr-e-Hamrā'. I was then informed that right across it is the Hayy al-Bayādīn, an Arab quarter, where a masjid has been built recently. I was overjoyed when I heard that a masjid has now been built in Spain. I went looking for the masjid and performed two rakʿats of salāh in it. My hands automatically went up in Allāh's court and I made duʿā' for Hadrat Maulānā *rahimahullāh* and asked Allāh *taʿālā* to elevate his ranks.

The khānqāh system in America

My dear friends! We do not know the high rank and position which our ʿulamā' of India hold. It is through their efforts that Islam spread throughout the world. An atmosphere of spirituality is pervading the world. You will hear many papers about Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh*. I would like to draw your attention to just one point. The effect of Hadrat Maulānā's teachings have reached America and Canada. Dr. Muhammad Ismāʿīl Sāhib Memon lives in Buffalo in America. Although he is a medical doctor, due to his

affiliation with Hadrat Shaykh al-Hadīth Sāhib *rahimahullāh* he is doing the work of a spiritual doctor. He established a dār al-ʿulūm where the final year Daurah is taught. He also established another dār al-ʿulūm for girls.

Hadrat Shaykh al-Hadīth *rahimahullāh* had established a khānqāh programme [in Sahāranpūr] and was concerned about its revival right until the end of his life. I cannot recall the exact words, but he wrote somewhere that he is trudging from door to door in his old age. What he meant was that the reason for undertaking journeys to South Africa and England was to revive the khānqāh system which was becoming weak. He went to those countries to revive and establish centres which populate the heart.

Allāh *taʿālā* accepted this desire of Hadrat Shaykh *rahimahullāh*. The khānqāh system is established in this city [Buffalo] in America. About 20-25 young men from all levels of society – businessmen, officers, doctors, etc. – go weekly and monthly to spend time with Dr. Sāhib. During the month of Ramadān, about 50-60 people observe iʿtikāf with him. Now just imagine what a great contribution this is from Hadrat Shaykh *rahimahullāh* for an environment of this nature to be established in a place like America.

The contribution of Hadrat Shaykh in Europe

Maulānā Mazhar ʿĀlam resides in Canada. He is originally from Bihar. He opened a madrasah near Ottawa. He too is a khalīfah of Hadrat Shaykh *rahimahullāh*. Just now you heard that Hadrat Maulānā Yūsuf Motālā Sāhib established a dār al-ʿulūm in England through the supplications and duʿā's of Hadrat Shaykh *rahimahullāh*. His students are now moving to different parts of the world for the

sake of teaching and propagating Dīn. He sent some of his students to universities from where they received Ph.D. degrees. All this is due to Maulānā's high courage and attention. Many of the major institutions which we see in India had been under the supervision of Hadrat Shaykh *rahimahullāh*.

Hadrat Muftī Ismā'īl Sāhib Kachaulwī who addressed you just now has also established a khānqāh programme at his place and people are pledging bay'at to him. He established Dār al-Iftā Wa al-Irshād from which people are benefiting. It was a major desire of Hadrat Shaykh *rahimahullāh* for our 'ulamā' to undertake the effort of working on the hearts of the people as was done by the Prophets *'alayhimus salām*. They must then establish a system of reformation and rectification in the world. Together with knowledge of Dīn, the 'ulamā' must strive on the purification of the heart and cleansing of the carnal self.

My dear friends! The conditions have deteriorated to such a level that we see 'ulamā' doing certain things which leave us astounded. The reason for this is that there is an absence of internal spiritual rectification in them. Hadrat Shaykh *rahimahullāh* was extremely concerned about this. It was because of this concern that people took him overseas despite his old age and ill-health. The blessings and contributions of Hadrat Shaykh *rahimahullāh* are not confined to India. They have reached America. The enemies of Islam left no stone unturned to try and put an end to Islam, to wipe it out, and to weaken its foundations. However, through the efforts of our seniors who sat on these straw mats, the words of Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* are echoing everywhere, and the remembrance of Allāh *ta'ālā* is being repeated

all over. Inshā Allāh, this will continue until the day of Resurrection.

May Allāh *taʿālā* elevate the ranks of Hadrat Shaykh *rahimahullāh* and inspire us to bear the message of Hadrat Shaykh *rahimahullāh* and carry it forward. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

An important message to the ummat

The following speech was delivered by Hadrat Mufakkir-e-Millat in the annual jalsah of Dār al-ʿUlūm Kanthāriyah in 1998.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين، سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم.

الحمد لله رب العالمين. الرحمن الرحيم. مالك يوم الدين. إياك نعبد وإياك نستعين.[1] صدق الله العظيم.

Honourable ‘ulamā’ and my dear brothers in Islam!

The honourable Maulānā Rashīd Ahmad Sāhib *dāmat barakātuhum* addressed you in detail just now, and covered all the necessary themes. Generally people become more inclined towards food after midday. This is why I will present few concise points to you without going into any prelude.

The meaning of Islam

My dear friends! Allāh *taʿālā* created us in the ummat of Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*. We need to think about the special qualities of this ummat. There is Christianity, Judaism, Buddhism and various other religions; but Allāh *taʿālā* approves of only one, and that is Islam. Islam means that a person must submit himself completely to Allāh *taʿālā*. In Persian, the word Islam is translated as “to lower one’s head”. This means that before embarking

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[1] سورة الفاتحة: ١-٤.

on any course of action, a person must think whether it is approved by Allāh *taʿālā* or not. No matter which course of action he wants to follow – whether business, employment, or whatever else – a person must consider Allāh's approval, and then act accordingly. This is Islam.

The object of our worship is one

Maulānā related just now that you get a person holding on to the cover of the Kaʿbah and making duʿā'. But his heart is not focussed on Allāh *taʿālā*. He appears to be doing a very good action, but it is not good in reality. On the other hand, you get a person doing business and is surrounded with money, but his heart is connected with Allāh *taʿālā*. This is Islam.

My dear brothers! A very valuable treasure which Allāh *taʿālā* gave to us is that He connected all the people of the world to one Allāh, and He ordered us to read in every rakʿat of salāh:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

You alone do we worship, and You alone do we ask for help.

In this way, a Muslim has been taught that his life, his worship, his beseeching, and the centre of his hopes is only one Allāh; and no one else. This is the cornerstone of Islamic belief.

The focus of our worship

Hadrat Ribʿī ibn ʿĀmir *rahimahullāh* delivered a speech in the court of Rustam in which he stated that this is the teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

ابتعثنا الله لنخرج العباد من عبادة العباد إلى عبادة الله وحده.[1]

Allāh taʿālā sent us into this world to remove man from the worship and servitude of man to the worship of one Allāh alone.

This is the responsibility of this ummat. If any power in the world wants to compel those who are living here to submit before anyone apart from Allāh *taʿālā*, then we are not prepared to do it.

My dear brothers! The meaning of ʿibādah (worship) in the Arabic language is:

غاية التذلل

Absolute and total servitude.

In his worship, a person rubs his forehead on the ground. There can be nothing beyond that. A Muslim is taught that worship is permitted to Allāh *taʿālā* alone. There is no power in this world apart from Allāh *taʿālā* to whom a person can lower his forehead, or to adopt any form of worship which could be referred to as:

غاية التذلل

This is what Muslims have been taught and this is what they have to bear in mind all the time.

Our two benefactors

We live in India. Many years have passed since the arrival of Islam in this country, but conditions have been changing constantly. The historians say that

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[1] تاريخ الأمم والملوك، المعروف بالتاريخ الطبري: ٢\٤٠١.

there were several periods when Islam faced critical dangers. When Akbar came into power, he coined "Dīn-e-Ilāhī". This is because some foolish people said to him: You have ascended the throne after 965 years of Islam. It will soon turn 1 000 years old. The religions of the world normally last for 1 000 years. Now that 1 000 years are about to be completed, we will need a new religion. He therefore came up with a new religion which he named "Dīn-e-Ilāhī".

In this way, efforts were made to separate the Muslims of this country from Islam and to place them on a new path. On the other hand, Allāh *ta'ālā* promised the preservation of Islam. He therefore caused H̲ad̲rat Mujaddid Alf Thānī *rah̲imahullāh* to be born in Sarhind. He established the flag of Islam in this country. He wrote letters to the princes, the 'ulamā', the businessmen and Muslims who were at the helm of affairs in the government. He asked them: What is happening? What does the government want to do? Eventually, through his efforts, the foundations of Islam were strengthened in this country.

We are all attached and affiliated to the madāris, and we have strong bonds with these saints. There are two personalities in this country to whom we are immensely indebted. One is H̲ad̲rat Mujaddid Alf Thānī *rah̲imahullāh*. The other is H̲ad̲rat Shāh Walī Allāh Muh̲addith Dehlawī *rah̲imahullāh*. Some time after H̲ad̲rat Mujaddid Alf Thānī *rah̲imahullāh*, the Muslims remained in name while innovations became widespread among them. Their bond with H̲adīth became weak. More emphasis was being placed on fiqh. The Shī'ah rulers of Iran began influencing the government and this resulted in corruption of beliefs. Various types of beliefs spread among the Muslims.

Hadrat Shāh Walī Allāh *rahimahullāh* arrived on the scene and he made efforts to proliferate the science of Hadīth in every corner of this country. This continues to this day in the madāris. All our dār al-'ulūms are links in that chain of Hadrat Shāh Walī Allāh *rahimahullāh*.

The objective of this Walī Allāh chain was that as Hadīth spreads in the country, innovations will decrease. When Hadīth spreads, correct beliefs will increase, and the people will develop genuine love for Rasūlullāh *sallallāhu 'alayhi wa sallam*.

After Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*, another challenge was faced in 1857. The British made efforts to completely uproot Islam from this country, and to cast it aside. Fifty five thousand 'ulamā' were hanged. Despite these gloomy conditions, our seniors in Dīn did not lose hope. This is because Islam never teaches despair. Remember this my brothers! No matter what conditions prevail in the country, Muslims can never become despondent.

A Muslim never loses hope

Maulānā Abul Kalām Āzād *rahimahullāh* addressed the Muslims in Jāmi' Shāh Jahānī in 1947 and said to them: "A Muslim and despondency can never be found together in a heart. Where are you going by leaving this country? You have adopted the sanctified name of hijrat (emigration) while you are following the path of running away and fleeing!?" Maulānā *rahimahullāh* addressed them in his unique oratory style and said: "O people! The minarets of Jāmi' Shāh Jahānī are lowering themselves and offering salām to you, and asking: "O people! Where are you going to by leaving us behind? To whom are you handing over your masājid, graveyards, khānqāhs and madāris?" He

finally asked them: "O people! I do not have any new prescription which I could present to you. If you want to fortify your hearts, you will have to hold on firmly to the message of Allāh *taʿālā* as conveyed to you by Rasūlullāh *sallallāhu ʿalayhi wa sallam*."

He then read this verse of the Qur'ān:

وَلاَ تَهِنُوْا وَلاَ تَحْزَنُوْا وَاَنْتُمُ الأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ

Do not lose courage nor grieve, and you alone shall remain triumphant if you posses īmān.[1]

The prerequisite is that you must be true believers.

The responsibility of ʿulamā'

A believer is never agitated by conditions. Today too the situation in the country has changed. There are some fascist forces in the country which are trying to corrupt the beliefs of 1.4 billion Muslims. They have already started to make changes in the system of education. However, the 'ulamā' of our country are not unaware of this. They are raising their voices.

O Muslims! You must be on your guard. Do not allow any blemish to come onto the īmān of your children. A Muslim can sacrifice everything, but he cannot accept any weakness in his īmān. This forehead which Allāh *taʿālā* honoured will prostrate to none except Allāh *taʿālā*.

Hadrat Dhū al-Bajādayn *radiyallāhu ʿanhu* is a Sahābī who was an orphan. His uncle was his guardian. There was no one else to take care of him. When he heard about Rasūlullāh *sallallāhu ʿalayhi wa sallam*, his heart became inclined towards Islam. However, he

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[1] Sūrah Āl ʿImrān, 3: 139.

feared that if his uncle came to know of it, he will expel him from his house. Allāh *taʿālā* gave him courage after some days, and he said to his uncle: "I am attracted to the message of Muhammad *sallallāhu ʿalayhi wa sallam* and I am going to become a Muslim." The uncle replied: "You want to become a Muslim!? Are you aware of the fact that I am feeding and clothing you?" He replied: "Sustenance is in Allāh's control." His uncle then expelled him from his house and even removed the clothes which he was wearing. He ran to his mother who then took a cloth and tore it in two. He used one piece to wrap around his lower body and one for his upper body. This is why he was known as Dhū al-Bajādayn. He was prepared to sacrifice everything, but not Islam.[1]

The time for relaxation is over

Each student here must choose ten villages of Gujarat and say to himself: Inshā Allāh, I will go to each of those ten villages and announce: "O people! Protect your tauhīd. Be on your guard with regard to these forces which are working against you." If you do this, then – inshā Allāh – the efforts of polytheism will not succeed in any of the villages. This is on condition we realize our responsibility, and we will have to realize it. Now we can no longer merely qualify from the madrasah, go and teach in a maktab for three hours, and then relax. Relaxation has now become harām for us.

The students in the madāris will have to embed in their hearts the historical statement which was made by Hadrat Abū Bakr *radiyallāhu ʿanhu*. He said:

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[1] أسد الغابة: ٢\١٠٣-١٠٤.

أينقص الدين وأنا حي؟

Can I allow any defect to come into Dīn while I am alive?

Students must stamp this statement on their chests. My dear brothers! Spread out into the world and convey this message to humanity that the worship of one Allāh alone is the true and genuine worship. He alone is worthy of worship. He alone can help.

Allāh alone is the fountainhead of knowledge

What is this devi (idol) of knowledge before which we are being asked to clasp our hands? They say that the picture of Saraswati Devi will be displayed [in the schools] because she is the devi of knowledge.

Allāh *taʿālā* alone is the giver of knowledge.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Allāh taught Ādam the names of all things.[1]

Hadrat ʿAlī *radiyallāhu ʿanhu* was with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He said to him: O Rasūlullāh! You and I are from the same family. I also belong to the Quraysh tribe which you belong to. However, we are astounded by your language and manner of speech. How is it that you can speak to people of each tribe according to their language? We are astounded by the comprehensiveness in your speech. Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied:

علمني ربي فأحسن تعليمي، أدبني ربي فأحسن تأديبي[1]

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[1] Sūrah al-Baqarah, 2: 31.

My Sustainer taught me, and He taught me well. My Sustainer taught me manners, and He tutored me well.

There is no such a thing as a devi for knowledge. Allāh *taʿālā* is the only fountainhead of knowledge for us. Allāh *taʿālā* confers knowledge. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* was ordered to make this supplication:

رَبِّ زِدْنِيْ عِلْمًا

O my Sustainer! Increase me in knowledge.[2]

We learn from this that Allāh *taʿālā* is the sole conveyor of knowledge. No devi or idol can confer knowledge. Those who believe that a devi confers knowledge, they are on the wrong path. Allāh *taʿālā* gave us a glittering and clear religion. Islam expounded all the departments of life for us. It is most unfortunate that we could not convey the clear teachings of our religion to the inhabitants of this country. It is regrettable that we could not even convey to them the meaning of the adhān.

Our duty to our countrymen

Just recently, Dār al-ʿUlūm Deoband invited the ʿulamā' of the madāris of India. I too attended under the auspices of the Rābit̲ah Madāris Islāmīyyah. An

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[1] لم أجد الطرف الأول من هذا الحديث. والطرف الثاني أخرجه العسكري في الأمثال، ولكن قال ابن تيمية في مجموعة مسائل الكبرى: ٢\٣٣٦: ولا يعرف له إسناد ثابت. وأورده الشوكاني في الفوائد المجموعة. والفتني في تذكرة الموضوعات، وأنكره السخاوي والسيوطي. (السلسلة الضعيفة: ١\٧٤. الدرر المنثورة في الأحاديث المشتهرة للسيوطي: ص ١. التذكرة في الأحاديث المشتهرة لبدر الزركشي: ص ١٦٠. المقاصد الحسنة للسخاوي: ص ٧٣. كشف الخفا: ص ٧٠)

[2] Sūrah T̲ā Hā, 20: 114.

ʿālim from Himachal Pradesh delivered a speech and related that they wanted to build a masjid in their village. The Muslims are very few in number. The non-Muslims objected and said that they will not allow a masjid to be constructed because you [Muslims] stand up and say Allāhu Akbar five times a day. They believe that Allāhu Akbar is a call to war, and that when Muslims are about to fight against anyone, they say Allāhu Akbar. The Maulānā was quite sharp. He assembled many non-Muslims and explained to them what Allāhu Akbar really is. He said to them that through it, we [Muslims] are reminding the whole of humanity that the greatest being of all is Allāh *taʿālā* and that greatness in this entire land is for Allāh *taʿālā* alone. And this is something which they too believe in.

Unfortunately, we did not explain to them these things. What is in "I testify that there is none worthy of worship except Allāh" which could harm the country in any way? Tell them to come and tell us. All we are saying is that we testify that Allāh *taʿālā* is the only one who is worthy of worship. What harm can it cause to the country? My dear friends! It is our duty to explain to them that the thing against which they are revolting is a means of salvation for humanity. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* stood on Mt. S̲afā and announced to the world:

يا أيها الناس قولوا لا إله إلا الله تفلحوا

O people! Say Lā Ilāha Illallāh and you will be successful.

We have to convey this message to our fellow countrymen: Your success lies in this religion. The other paths which you are following are bound to break this country into bits. They are paths which

would lead to the retrogression of this country. They will cause its destruction. If anyone has love for this country, he will have to give up those other paths.

Just recently I went into the villages and noticed that the schools have no classrooms. Poor children are wearing torn and tattered clothes, and sitting under trees without anything on the ground. This is how they are studying. I ask you to go to the villages and see for yourself. We have no schools, no roads, and our cities are mired by filth. Wherever you look you will see heaps of rubbish. If a person from Europe had to come here and see all this, he will think that these are not humans; they are worse than animals.

I have visited the cities of America and Canada. I live in Canada. So I know how much importance they give to cleanliness.

The beautiful teaching of Islam

The beauty of Islam was that it taught the lesson of cleanliness and purity. Europe has cleanliness but not purity. When travelling from London to Bolton and also during my journeys in Canada, we see people stopping at petrol stations. These Europeans get out of their cars, they will be wearing the best of clothes, yet when they go to the toilet, they stand and urinate. They then zip their pants and leave. Their clothes are certainly clean, but they are not pure.

The beauty of a Muslim is that he is clean and also pure. My dear friends! Appreciate your Islam. Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught us cleanliness. He said:

نظفوا أفنيتكم[1]

Keep the courtyards of your homes clean.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* also taught us purity. He said that when we relieve ourselves, we must wash our private parts. A Muslim can be the poorest and he may be wearing the most ordinary clothes, but he can never tolerate a single drop of urine falling on his clothes. A Muslim is pure; a Muslim is clean. Muslims are pure and clean. Unfortunately, we did not convey these beautiful teachings to other humans.

It is the duty of the entire Muslim community, especially the graduates of these madāris, to explain the beautiful teachings of Islam.

Daʿwat: The duty of a Muslim

People belonging to other faiths go from house to house distributing small pamphlets. I was sitting in my room in Toronto. Someone knocked on the door. When I opened it I saw a middle-aged woman and two young girls with her. They had handfuls of literature with them in English, Arabic and Gujarati. Just look! It is an English-speaking country, but they have literature in all three languages. The woman said to me in English: "I have some books which, if you read, will bring peace to you." I do not know English very well but I understood what she said. I went inside and brought an English translation Qur'ān. I then gave it to her. When she realized that it was a Qur'ān, she moved back a little. I said to her: "You must read it, it

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[1] الترمذي: ٢٧٩٩.

will bring you even more peace." She replied: "Sorry, I am very busy." She never came to my door after that.

My dear brothers! A Muslim has to be a dāʿī (one who invites to Dīn). If you do not become a dāʿī, then as per the words of Hadrat Maulānā Muhammad Yūsuf Sāhib *rahimahullāh*, you will become a madʿū (one who is invited). Brothers! Become people who invite or else you will be influenced by the invitation of others. Nowadays efforts are being made that from within the ranks of Muslims they must produce people who write articles against Islam. Just a few days back I read an article in *Gujarat Metar* – a Muslim is writing that these Maulānās cause people to fight against each other. He asks: "Where does the Qur'ān instruct you to observe purdah?" This person neither knows the Qur'ān and Hadīth nor did he read about the lives of the pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He merely studied in a school and is now writing like this to make the Hindus happy. Unfortunately, Muslims are bought over for paltry sums of money. We seek refuge in Allāh *taʿālā* from a condition where we are prepared to sell our īmān for paltry gains.

Studying the lives of the Sahābah

My dear friends! The life of this world is for a few days. After this there will be a life to which there is no end. It is an eternal life. The Sahābah *radiyallāhu ʿanhum* sacrificed their lives happily for that afterlife. When a spear struck the Sahābah *radiyallāhu ʿanhum* and blood gushed out, they would take the blood and apply it to their faces, and say:

فزت وربّ الكعبة

I take an oath in the name of the Sustainer of the Kaʿbah! I have realized my objective.

The enemies would crucify them and they would say:

ولست أبالي حين أقتل مسلما – على أي شق كان لله مصرعي[1]

أو على أي جنب كان لله مصرعي[2]

وذالك في ذات الإله وإن يشأ – يبارك على أوصال شلو ممزع

As long as I am being killed for Islam, I am not concerned. Whether I fall on my right side or left side, whether my corpse falls to the front or backwards, I am not bothered. Because it is for Allāh's sake. If Allāh *taʿālā* wills, He can bless every bit of my body.

This is real īmān. This is why our elders in Dīn advise us to read the lives of the S̲ah̲ābah *rad̲iyallāhu ʿanhum* daily in our homes. They are lighthouses for us. Reading their lives will revive and refresh our īmān.

H̲ad̲rat Maulānā Abul H̲asan ʿAlī Nadwī S̲āh̲ib *rah̲imahullāh* said: The little zeal which I developed for doing the work of Dīn was on account of my mother. Before going to bed, she used to read *Futūh̲ ash-Shām* of ʿAllāmah Wāqidī *rah̲imahullāh*. It contains incidents related to the battles of the S̲ah̲ābah *rad̲iyallāhu ʿanhum* and the various sacrifices which they made. Every man and woman in every house ought to read about the sacrifices of the S̲ah̲ābah *rad̲iyallāhu ʿanhum* daily. If we want to live in this country with

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[1] البخاري: ٣٠٤٥، ٣٩٨٩، ٤٠٨٩، ٧٤٠٢.

[2] مسند أحمد بن حنبل: ٢\٢٩٤، الرقم: ٦٩١٥.

īmān and if we want our children to remain firm on Islam, we will have to have the lives of the Sahābah *radiyallāhu ʿanhum* before us. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

أصحابي كالنجوم[1]

My Sahābah are like stars.

We have to obtain light from them. They are our leaders. When we study the lives of the Sahābah *radiyallāhu ʿanhum* it will bring a type of freshness in our lives. May Allāh *taʿālā* inspire us in this regard.

ʿAbd ar-Rahmān Ra'fat Bāshā is a distinguished Arab scholar. He wrote a book for college children. It is titled *Suwar Min Hayāt as-Sahābah*. Then he wrote another book titled *Suwar Min Hayāt at-Tābiʿīn*. Whenever I happen to pick up these books and start reading about a certain Tābiʿī, it causes tears to flow from my eyes. Such is the effect of this book. It ought to be made available in every language.

Four important departments of Dīn

I say to these graduates that there are four departments in which we have to work. One is the work of daʿwat and tablīgh. Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* popularised this work in this country. When certain conditions are to come upon a nation, Allāh *taʿālā* exposes them to His special servants. This is why Hadrat Maulānā *rahimahullāh* initiated the preservation of Islam from

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[1] قال ابن عبد البر في جامع بيان العلم وفضله: هذا إسناد لا تقوم به حجة، لأن الحارث بن غضين مجهول. (١٨٣\٢).

before hand. You [graduates] must join this work and support it.

The second department is for you to strengthen the makātib and madāris. Hadrat Madanī *rahimahullāh* was present in the Dīnī Taʿlīmī Council Convention in Mumbai in 1948. He addressed the audience and said that the makātib are the backbones of the Muslim nation. The slightest weakness in them will cause harm to Islam. If a person has to just pass these buildings, he must look at them with respect because it is a madrasah which has produced thousands of graduates. Do you think this is a small thing? Just think of how many huffāz, qurrā' and ʿulamā' graduated from here. Two hundred and fifty books have been published. Do you think this is a small achievement? May Allāh *taʿālā* accept all these efforts.

The third thing which they have to do is prepare literature which would make our youth aware of the services of our seniors. I went to perform salāh in a masjid in Bharūch. A few children were still sitting there after the completion of the salāh. I went and joined them. I asked them: "What grades are you in?" Someone said that he is in grade 12, another said he is in grade ten, and so on. I said to them: "Answer me one question. Do you know anything about Hadrat ʿUmar *radiyallāhu ʿanhu*?" They all replied that they do not know much about him. Just imagine, our people do not know anything about the Sahābah *radiyallāhu ʿanhum!* If you ask them how many runs a certain cricketer made, they will tell you. If you ask them how many centuries a certain cricketer scored, they will tell you.

Saʿīd Ahmad, a famous Pakistani cricketer had come to Tadkeshwar in jamāʿat. When I went to the masjid I was astonished to see a very large number of shoes

outside. I asked someone if there was a wedding or something? The person said to me: "No. A jamāʿat from Pakistan is here, and a cricketer by the name of Saʿīd Ahmad is part of the jamāʿat. The youth have come to see him."

When I spoke to Saʿīd Ahmad later on, he related to me: "When I went to Barodah, I met a youngster who informed me everything about my cricketing career. I was amazed when he said all that to me because I am from Pakistan, while this youngster in Barodah knows so much about me!" If we were to ask the same youngster about the achievements of Hadrat ʿAlī *radiyallāhu ʿanhu* and Hadrat Husayn *radiyallāhu ʿanhu*, he will know nothing. This is the sad part. Our people do not even know who the ʿAsharah Mubash-sharah are. They do not know what services the Sahābah *radiyallāhu ʿanhum* rendered. They do not know the special features of Islam which distinguishes it from other religions. If we want to make them aware of all these things, we will have to prepare good literature in Gujarati, English and other languages. This is also a department of Dīn.

The fourth department is the khānqāh system which needs to be strengthened. Nothing can be of any use without the remembrance of Allāh *taʿālā*. [A poet says]:

> You can be ʿAttār, Rūmī, Rāzī or Ghazzālī; nothing will avail you without crying out before Allāh *taʿālā* at the time of true dawn.

There is a need to cry to Allāh *taʿālā* in the latter part of the night. As long as we do not spend time with the Ahlullāh, nothing will be of any benefit to us. If I am teaching *Bukhārī Sharīf* while I have no bond with the Ahlullāh then this very same *Bukhārī Sharīf* will create

pride and haughtiness in me. I will move around in the world thinking to myself that I am a teacher of *Bukhārī Sharīf*. On the other hand, if I have a bond with the Ahlullāh, then as per the words of Hadrat Shāh Sāhib *rahimahullāh*, I will think to myself that I am a worker at the dār al-ʿulūm. These are the words of Hadrat Shāh Anwar Kashmīrī *rahimahullāh* who was known as Khātimah al-Muhaddithīn (the seal of Hadīth experts). When ʿAllāmah Rashīd Ridā of Egypt saw him, he said: "I have not come across a scholar like him in my entire life." When Hadrat Shāh Sāhib *rahimahullāh* passed away, ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh* said: "If someone asks me: Did you see ʿAllāmah ʿIzz ad-Dīn ibn ʿAbd as-Salām, Imām Ibn Taymīyyah, Ibn Daqīq al-ʿĪd? I will reply: Yes, I have seen them because I saw Anwar Shāh Kashmīrī *rahimahullāh*." It is only a matter of time difference.

Despite all this, such a great scholar is saying that he is a mere worker in a dār al-ʿulūm irrespective of whether the authorities ask him to teach *Bukhārī Sharīf* or *Mīzān*. Notwithstanding the immense knowledge which he had, purity entered his heart because he placed his hand in the hand of Hadrat Gangohī *rahimahullāh*. Brothers! I beg you to align yourself to a saint and purify your carnal self. Only then will the beauty of knowledge manifest itself. If not, this knowledge will cause us to become haughty and arrogant. This is the peculiar feature of knowledge. When it elevates a person too high, it also causes him to fall very hard.

Preserve your tauhīd

My dear friends! The message of this meeting is for you to preserve your tauhīd, and preserve the tauhīd of your family and children. Be vigilant about the current conditions in the country. Our people are so

heedless of Dīn that they will attend Dīnī assemblies for a short while and then roam about in the shopping places. Hadrat Maulānā made a slight reference to it. He is a distinguished scholar so he merely referred to it by saying: “This is a jalsah. I cannot understand the walking about and moving about while it is carrying on.”

الإنسان تكفيه الإشارة

A mere indication ought to suffice a person.

We cannot hit each person and force him to come here. However, when we hear an ʿālim saying: “Brother, a jalsah is a place where a person sits down and listens attentively”, [then we ought to understand what he means]. We ought to realize what message the ʿulamāʾ wish to convey. The students delivered beautiful lectures on the importance of Dīn and personal law. When we attend jalsahs of this nature our īmān is revived. A person leaves with a resolute heart that no matter what happens, he will – inshā Allāh – protect his īmān. May Allāh *taʿālā* inspire us to do this. May Allāh *taʿālā* preserve and protect these institutions. May Allāh *taʿālā* confer sincerity to those who are working here. May Allāh *taʿālā* help all those who are affiliated with institutions of this nature. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Translator's Note

All thanks are due solely to Allāh *taʿālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest duʿā' to Allāh *taʿālā* to accept this translation, and to make it a means for my salvation in this world and the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

Was salām
Mahomed Mahomedy
23 Ramadān 1440 A.H./28 May 2019
Durban, South Africa.